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JANUARY, 1906

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No. 1

The Art of Conversing and Auto-Suggestion

BY H. A. PARKYN, M. D., C. M.,

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THE following letter from a correspondent is published in full, since it describes very well a condition from which thousands suffer, but which can be overcome by suggestive treatment or by the persistent use of auto-suggestion coupled with a few common sense exercises:

"I am a young man holding a good clerical position. I have been told that my mind is very clear and my head level so far as my work is concerned, but outside of my work, to myself at least, I appear very stupid. I am a great reader and fond of attending lectures, but these things do not seem to benefit me, for when I meet people socially I act like one struck dumb. I don't seem to have anything to talk about. My mind simply won't work.

"I am not bashful or self-conscious, as I understand the terms, for I enjoy meeting people and listening to them talk, if only I would not have to talk myself, for I seem to have nothing to say and I know this makes it hard for people who try to carry on a conversation with me. Sometimes I think of things to say but when it comes time to say them they seem to have gone from me. I feel that I am considered a bore, and I am sure I am, for while I receive so much I give out nothing in return.

"Is it possible for me to overcome my trouble and converse with ease?

"I have recently joined a society in which whosoever is called on from meeting to meeting is supposed to take an active part in the proceedings or discussions. The fear that I may be called on some time to say something robs me of all pleasure in belonging to the society.

"Won't you 'suggest' something that will help me?"

Illinois.

C. L. D.

A trouble of this nature is just as real and causes just as much suffering as the majority of physical ailments for which people seek

BF100
S95

relief. In fact, the majority of sufferers from this class of troubles suffer along in silence during the best part of their lives, while there is usually speedy recovery from the average physical complaint. There is nothing in medicine that will reach this complaint, nor can one get any practical assistance or advice from a perusal of all the works ever written on mental and nervous diseases, notwithstanding it is a genuine trouble and infinitely more common than paralysis, or chorea, or insanity, or all three combined.

It is only within the last few years, since suggestive therapeutics has been making strides and come into prominence, that people have awakened to the fact that undesirable mental traits can be uprooted and supplanted by desirable traits of character, and that injurious or retarding thoughts can be changed scientifically for thoughts that will benefit and assist one to gain health, happiness and success. And with this awakening people have come forward seeking relief for many curious mental conditions hitherto unclassified from which they have suffered in silence for years, believing they were "marked" of "obsessed" or at least different from other people, and that nothing short of an intervention of providence could make them think or act like others. These people are not insane, but merely victims of some habit of thought which has been formed unconsciously or unwittingly by suggestion or auto-suggestion, or they have not had the opportunity to develop certain traits or habits they see in others, and for this reason believe themselves deficient, not knowing the great part environment plays in the forming of traits of character, nor realizing that while almost any desirable trait of character or habit of thought can be developed, it cannot be developed in a day, nor acquired without some effort.

In my practice of suggestive therapeutics I have had many patients suffering from the same trouble, or difficulty, of which my correspondent complains, and the results obtained in these cases have been very gratifying, especially when there was a marked degree of determination on the part of the patient to follow out the exercises given to him from day to day.

It makes no difference what has caused my correspondent's trouble, whether he has been brought up by overbearing parents on the abominable plan that "children should be seen but not heard," or brought up in a family the members of which seldom discussed anything outside of their day's work, or whether he was brought up on an isolated farm where he seldom came in contact with people, or whether he has always been quiet and more of a thinker than a

talker, or whether his trouble is due to one or several of a score or more causes, the treatment and exercises I would advise would be just the same.

The art of conversing—putting one's thoughts into spoken words—is a matter of practice. Many of our cleverest writers and playwrights—men who are accustomed to write the finest or wittiest lines of conversation or repartee—are poor conversationalists, possibly for the reason that they have used their pens to express their thoughts, almost to the exclusion of their vocal organs. The fact that one is not a good conversationalist does not mean that he is incapable of thinking fine thoughts, or that he is a know-nothing, any more than it means that a person who has formed the habit of expressing himself easily by speech is necessarily a bright fellow or a deep thinker. In fact, I think that as a rule the greatest readers and most profound thinkers are not generally great talkers, while not infrequently the greatest talkers are mentally very shallow and their conversation the most commonplace.

HOW TO DEVELOP CONVERSATIONAL POWERS.

If I had the same complaint as my correspondent and felt that it was necessary for my success to meet people socially and converse freely with them, this is what I would do: I would practice talking aloud in my own room to my Brownie, as I recommended in the November number of SUGGESTION. I would post myself on the events and popular movements of the day by reading, and I would then think out some original ideas relating to these events and discuss them aloud with my Brownie. I would also post myself thoroughly on a few subjects that are bound to compel attention and arouse interest when they are introduced into a conversation, and I would also talk these over aloud with Brownie until I found I could express my thoughts easily to him. If one expresses a thought aloud a few times, not necessarily in the same language each time, the thought becomes his for all time, and he will have no trouble in expressing it aloud whenever an opportunity is afforded to introduce it into a conversation or a speech.

Having practiced expressing my thoughts aloud on a number of different subjects I would select some friend and manage to turn my conversation with him onto the subjects I had talked over with my Brownie. This would give me practice in expressing myself and greater control of my pet subjects. Then I would meet other people and arrange in every case to bring the conversation around to

things with which I am familiar and which I have discussed with my Brownie.

From time to time I would pick up a book or a newspaper, read a paragraph or two and then express aloud my ideas on what I had just read. This is excellent practice to make one think quickly and express one's ideas promptly, and the more it is practiced the more rapidly the mind works and the easier it becomes to express one's self on a variety of subjects.

It increases one's confidence in one's self when one knows that there are topics for conversation on which he can express himself easily and fluently, and this confidence enables him to keep his wits about him, and, with a little more practice, it becomes easy for him to express his ideas on almost any subject that is introduced into ordinary conversation.

I have met men who suffered terribly with stage fright whenever they were called on to address even a small audience, although they frequently have had several weeks' notice that they would be called on. I have taken a number of these men and turned them out excellent speechmakers by getting them to prepare their subjects carefully till they knew what they wanted to say, and then having them rehearse their speeches aloud a number of times to Brownie, till they were able to express their ideas readily. After this stage is reached I get them to talk over in conversational style the ideas to be expressed in the speech with some friend and then with two or three friends. This fastens the sequences of ideas firmly in the mind and the verbal expression of the ideas becomes easier with each repetition till finally the ideas are expressed without effort.

Each success makes the next test easier and confidence increases at the same time.

Practice in expressing his thoughts aloud and reading aloud is what my correspondent requires, but these practices should be taken regularly till it becomes easy work to express aloud any thought that comes into his mind. And it will pay him to post himself on a few popular topics of conversation before going to a social gathering, for with a little tact he will always be able to "switch" the conversation for a time at least onto subjects with which he is familiar enough to express himself readily, and, as I said before, each victory will make the next test easier and confidence in himself and his conversational powers will increase accordingly, until it will become possible for him to take part in discussing almost any subject that may be introduced.

As I pointed out in November SUGGESTION, the talks with Brownie are the strongest class of auto-suggestions it is possible for one to practice, and I would advise my correspondent to talk the matter over earnestly with his Brownie, telling him how clear his mind is; how well he can express his thoughts; the confidence he will have in himself when conversing with other people and how brave and fearless and quick witted he will be under all conditions.

In instructing his Brownie what to do, how to act and how to converse confidently, my correspondent will be thinking thoughts which will benefit himself; for "thought takes form in action."

When I consider how my light is spent
Ere half my days in this dark world and wide,
And that one talent which is death to hide
Lodged with me useless, though my soul more bent
To serve therewith my Maker, and present
My true account, lest He returning chide;
"Doth God exact day-labor, light denied?"

I fondly ask. But Patience, to prevent
That murmur, soon replies, "God doth not need
Either man's work or his own gifts. Who best
Bear his mild yoke, they serve Him best. His
state

Is kingly: thousands at his bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait."

—Milton.

The heart is its own fate.—*Baile*.

* * *

Common sense in an uncommon degree is what the world calls wisdom.—*Coleridge*.

* * *

O, Preacher! preach us more of the Christ within and less of the Christ of history.—*E. V. Chase, Walla Walla, Wash.*

Psychology of Habit

By PROF. JAMES, Harvard College, from his work on Psychology

[CONCLUDED.]

The question of "tapering off," in abandoning such habits as drink and opium-indulgence comes in here, and is a question about which experts differ within certain limits, and in regard to what may be best for an individual case. In the main, however, all expert opinion would agree that abrupt acquisition of the new habit is the best way, if there be a real possibility of carrying it out. We must be careful not to give the will so stiff a task as to insure its defeat at the very outset; but, provided one can stand it, a sharp period of suffering, and then a free time, is the best thing to aim at, whether in giving up a habit like that of opium, or in simply changing one's hours of rising or of work. It is surprising how soon a desire will die of inanition if it be never fed.

"One must first learn, unmoved, looking neither to the right nor left, to walk firmly on the straight and narrow path, before one can begin 'to make one's self over again.' He who every day makes a fresh resolve is like one who, arriving at the edge of the ditch he is to leap, forever stops and returns for a fresh run. Without unbroken advance there is no such thing as accumulation of the ethical forces possible, and to make this possible, and to exercise us and habituate us in it, is the sovereign blessing regular work.—J. BAHNSEN.

A THIRD maxim may be added to the preceding pair: Seize the very first possible opportunity to act on every resolution you make, and on every emotional prompting you may experience in the direction of the habits you aspire to gain. It is not in the moment of their forming, but in the moment of their producing motor effects, that resolves and aspirations communicate the new "set" to the brain. As the author last quoted remarks:

"The actual presence of the practical opportunity alone furnishes the fulcrum upon which the lever can rest, by means of which the moral will may multiply its strength, and raise itself aloft. He who has no solid ground to press against will never get beyond the stage of empty gesture-making."

No matter how full a reservoir of maxims one may possess, and no matter how good one's sentiments may be, if one have not taken advantage of every concrete opportunity to act, one's character may remain entirely unaffected for the better. With mere good intentions, hell is proverbially paved. And this is an obvious consequence of the principles we have laid down. A "character," as J. S. Mill says, "is a completely fashioned will;" and a will, in the sense in which he means it, is an aggregate of tendencies to act in a firm and prompt and definite way upon all the principal emergencies of

life. A tendency to act only becomes effectively ingrained in us in proportion to the uninterrupted frequency with which the actions actually occur, and the brain "grows" to their use. When a resolve or a fine glow of feeling is allowed to evaporate without bearing practical fruit it is worse than a chance lost; it works so as positively to hinder future resolutions and emotions from taking the normal path of discharge. There is no more contemptible type of human character than that of the nerveless sentimentalist and dreamer, who spends his life in a weltering sea of sensibility and emotion, but who never does a manly concrete deed. Rousseau, inflaming all the mothers of France, by his eloquence, to follow Nature and nurse their babies themselves, while he sends his own children to the foundling hospital, is the classical example of what I mean. But every one of us in his measure, whenever, after glowing for an abstractly formulated Good, he practically ignores some actual case, among the squalid "other particulars" of which that same Good lurks disguised, treads straight on Rousseau's path. All Goods are disguised by the vulgarity of their concomitants, in this work-a-day world; but woe to him who can only recognize them when he thinks them in their pure and abstract form.

THE habit of excessive novel-reading and theater-going will produce true monsters in this line. The weeping of the Russian lady over the fictitious personages in the play, while her coachman is freeing to death on his seat outside, is the sort of things that everywhere happens on a less glaring scale. Even the habit of excessive indulgence in music, for those who are neither performers themselves nor musically gifted enough to take it in a purely intellectual way, has probably a relaxing effect upon the character. One becomes filled with emotions which habitually pass without prompting to any deed, and so the inertly sentimental condition is kept up. The remedy would be, never to suffer one's self to have an emotion at a concert, without expressing it afterward in some active way. Let the expression be the least thing in the world—speaking genially to one's grandmother, or giving up one's seat in a horse-car, if nothing more heroic offers—but let it not fail to take place.

These latter cases make us aware that it is not simply particular lines of discharge, but also general forms of discharge, that seem to be grooved out by habit in the brain. Just as, if we let our emotions evaporate, they get into a way of evaporating; so there is reason to suppose that if we often flinch from making an effort, before we know it the effort-making capacity will be gone; and that, if we suffer the

wandering of our attention, present it will wander all the time. Attention and effort are but two names for the same psychic fact. To what brain-processes they correspond we do not know. The strongest reason for believing that they do depend on brain-processes at all, and are not pure acts of the spirit, is just this fact, that they seem in some degree subject to the law of habit, which is a material law. As a final maxim, relative to these habits of the will, we may, then, offer something like this:

Keep the faculty of effort alive in you by a little gratuitous exercise every day. That is, be systematically ascetic or heroic in little unnecessary points, do every day or two something for no other reason than that you would rather not do it, so that when the hour of dire need draws nigh, it may find you not unnerved and untrained to stand the test. Asceticism of this sort is like the insurance which a man pays on his house and goods. The tax does him no good at the time, and possibly may never bring him a return. But if the fire does come, his having paid it will be his salvation from ruin. So with the man who has daily inured himself to habits of concentrated attention, energetic volition, and self-denial in unnecessary things. He will stand like a tower when everything rocks around him, and when his softer fellow-mortals are winnowed like chaff in the blast.

THE physiological study of mental conditions is thus the most powerful ally of hortatory ethics. The hell to be endured hereafter, of which theology tells, is no worse than the hell we make for ourselves in this world by habitually fashioning our characters in the wrong way. Could the young but realize how soon they will become mere walking bundles of habits, they would give more heed to their conduct while in the plastic state. We are spinning our own fates, good or evil, and never to be undone. Every smallest stroke of virtue or of vice leaves its never so little scar. The drunken Rip Van Winkle, in Jefferson's play, excuses himself for every fresh dereliction by saying, "I won't count this time!" Well! he may not count it, and a kind Heaven may not count it; but it is being counted none the less. Down among his nerve-cells and fibres the molecules are counting it, registering and storing it up to be used against him when the next temptation comes. Nothing we ever do is, in strict scientific literalness, wiped out. Of course this has its good side as well as its bad one. As we become permanent drunkards by so many separate drinks, so we become saints in the moral, and authorities and experts in the practical and scientific spheres, by so many separate acts and hours of work. Let no youth have any anxiety

about the upshot of his education, whatever the line of it may be. If he keeps faithfully busy each hour of the working day, he may safely leave the final result to itself. He can with perfect certainty count on waking up some fine morning, to find himself one of the competent ones of his generation, in whatever pursuit he may have singled out. Silently, between all the details of his business, the power of judging in all that class of matter will have built itself up within him as a possession that will never pass away. Young people should know this truth in advance. The ignorance of it has probably engendered more discouragement and faint-heartedness in youths embarking on arduous careers than all other causes put together.

As You Gathered, You Must Lose

HOW shall I a habit break?
As you did the habit make,
As you gathered, you must lose;
As you yielded, now refuse.
Thread by thread, the strands we twist,
Till they bind us neck and wrist;
Thread by thread the patient hand
Must untwine ere free we stand.
As we builded stone by stone,
We must toil unhelped alone,
Till the wall is overthrown.
But remember as we try,
Lighter every task goes by;
Wading in the stream grows deep
Towards the centre's downward sweep;
Backward turn and step ashore,
Shallower is there than before.
Ah, the precious years we waste
Levelling what we raised in haste,
Doing what must be undone,
Ere content or love be won;
First across the gulf we cast
Kite-born threads, till lines are passed,
And habit builds the bridge at last.

—Anonymous.

A Few Definitions

(The definitions below are from Webster's Dictionary.)

PSYCHAL (sikal), *a.* Of or pertaining to the soul; psychical.

PSYCHE (sike), *n.* 1. (*Class. Myth.*) A lovely maiden, daughter of a king and mistress of Eros, or Cupid. She is regarded as the personification of the soul.

2. The soul; the vital principle; the mind.

PSYCHIATRIA (sikiatria), PSYCHIATRY (sikiatry), *n.* The application of the healing art to mental diseases.

PSYCHIATRIC (sikiatrik), *a.* (*Med.*) Of or pertaining to psychiatria.

PSYCHIC (sikirik), *a.*

PSYCHICAL (sikikal). 1. Of or pertaining to the human soul, or to the living principle in man.

2. Of or pertaining to the mind, or its functions and diseases; mental contrasted with physical.

Psychical blindness, psychical deafness (Med.), forms of nervous disease in which, while the sense of sight and hearing remain unimpaired, the mind fails to appreciate the significance of the sounds heard or the images seen.

Psychical contagion, the transference of disease, especially of a functional nervous disease, by mere force of example.

Psychical medicine, that department of medicine which treats of mental diseases.

PSYCHICS (sikiks), *n.* *Psychology.*

PSYCHISM (sikizm), *n.* The doctrine of Quesne, that there is a fluid universally diffused, and equally animating all living beings, the difference in their actions being due to the difference of the individual organizations.

PSYCHO (siko). A combining form from Gr. the soul, the mind, the understanding; as, psychology.

PSYCHOGENESIS (sikojenesiss). Genesis through an internal force, as opposed to natural selection.

PSYCHOGRAPHY (sikografy), 1. A description of the phenomena of mind. 2. Spirit writing.

PSYCHOLOGIC (sikolojik), *a.*

PSYCHOLOGICAL (ikal). Of or pertaining to psychology.

PSYCHOLOGICALLY. *adv.*

PSYCHOLOGIST (sikolojist), *n.* One who is versed in, or devoted to, psychology.

PSYCHOLOGUE (sikolog), *n.* A psychologist.

PSYCHOLOGY (sikolojy), *n.* The science of the human soul; specifically, the systematic or scientific knowledge of the powers and functions of the human soul, so far as they are known by consciousness; a treatise on the human soul.

PSYCHOMACHY (sikomaky), the soul fight; desperate fighting; a conflict of the soul with the body.

PSYCHOMANCY (sikomansy). Necromancy.

PSYCHOMETRY (sikometry). The art of measuring the duration of mental processes, or of determining the time relations of mental phenomena.—Psychometric (kometrik), *a.*

PSYCHOMOTOR (sikomoter), *a.* Of or pertaining to movement produced by action of the mind or will.

PSYCHOPANNYCHISM (pannikizm). The doctrine that the soul falls asleep at death, and does not wake until the resurrection of the body.—Psychopannychist.

PSYCHOPATHY (sikopathy), *n.* Mental disease. See psychosis, 2.

PSYCHOPATHIC, *a.* Psychopathist.

PSYCHOPHYSICAL (sikofizikal), *a.* Of or pertaining to psychophysics; involving the action or mutual relations of the psychical and physical in man.

PSYCHOPHYSICAL TIME. The time required for the mind to transform a sensory impression into a motor impulse. It is an important part of physiological or reaction time.

PSYCHOPHYSICS (iks), *n.* The science of the connection between nerve action and consciousness; the science which treats of the relations of the psychical and physical in their conjoint operation in man; the doctrine of the relation of function or dependence between body and soul.

PSYCHOSIS (si-ko-sis). 1. And vital action. 2. (Med.) A disease of the mind; a functional mental disorder; that is, one unattended with evident organic changes.

“There are three kinds of people in the world: the will’s, the wont’s and the cant’s. The first accomplish everything, the second oppose everything, the third fail in everything.”

Nothing else is so contagious as enthusiasm. It is the real allegory of the lute of Orpheus. It moves stones. It charms brutes. Enthusiasm is the genius of sincerity and truth accomplishes no victory without it.—*Bulwer Lytton.*

The Power Invisible

BY RICHARD REALF.

Fair are the flowers and the children, but their subtle suggestion is fairer;
Rare is the rose-burnt of dawn, but the secret that clasps it is rarer;
Sweet the exultance of song, but the strain that precedes it is sweeter;
And never was poem yet writ, but the meaning outmastered the meter.

Never a daisy that grows but a mystery guideth the growing;
Never a river that flows but a majesty scepters the flowing;
Never a Shakespeare that soared but a stronger than he did enfold him;
Nor ever a prophet foretells but a mightier seer hath foretold him.

Back of the canvas that throbs, the painter is hinted and hidden:
Into the statue that breathes, the soul of the sculptor is bidden;
Under the joy that is felt, lies the infinite issues of feeling;
Crowning the glory revealed, is the glory that crowns the revealing.

Great are the symbols of being, but that which is symbolized is greater;
Vast the create and beheld, but vaster the inward creator;
Back of the sound broods the silence, back of the gift stands the giving;
Back of the hand that receives, thrill the sensitive nerves of receiving.

Space is nothing to spirit, the deed is outdone by the doing;
The heart of the wooer is warm, but warmer the heart of the wooing;
And up from the pits where these shiver, and up from the heights where
those shine,

Twin voices and shadows swim starward, and the essence of life is divine.
[Richard Realf was born in England, June 14, 1834, and committed suicide in San Francisco, Oct. 28, 1878. He wrote several hundred poems, which were not published until a few years ago, when Colonel R. J. Hinton compiled two volumes of his life and works. Realf came to America in 1854 on account of an unfortunate love affair. After working in the slums of New York for a time he removed to Kansas, where he espoused the free state cause, becoming an ally of John Brown, and being secretary of state of Brown's provisional government. He was arrested after the raid on Harper's Ferry, but liberated and served throughout the war in the Eighty-eighth Illinois Infantry, rising to the rank of captain. Realf's life was ruined by an unfortunate marriage in 1865. He secured a divorce, and in 1867 married Katherine Casidy, who bore him four children, a son and triplets. His first wife, however, had the decree of divorce set aside, and finally hounded Realf to his death. His last and perhaps greatest poem, "Vale," was written the day before he ended his life with laudanum.—*Chicago Record-Herald*.]

As a man's actions, such is fate;
Then justice shall be true and straight.
—Aristotle.

* * *

Man is the creator and sustainer of his habits. They have no power except that which he has given them, and they may become his master.—*Geo. D. Tripp*.

Brain Building and the Law of Suggestion

BY ELLA WHEELER WILCOX.

(Copyright, 1905, by American-Journal-Examiner.)

WHAT a pity it is that our government cannot see the immense value it would mean to our nation and to the world could such men as Elmer Gates and Luther Burbank be induced to work in collaboration under a liberal salary in experimenting with the perfection of human beings!

The following is taken from an exchange:

"Luther Burbank, the famous California horticulturist, declares that the great object and aim of his life is to apply to the training of children those scientific ideas which he has so successfully employed in working transformations in plant life.

"The Rev. Dr. James W. Lee, pastor of St. John's Southern Methodist Church of St. Louis, went to Santa Rosa, Cal., for an interview with Mr. Burbank. He said to Mr. Burbank that he had referred to his work in an address at Portland, Ore., and had expressed the wish that he might introduce into the method of rearing children some of the scientific ideas that he was applying every day to the improvement of plants.

"Dr. Lee says that Mr. Burbank replied: 'That is the great object and aim of my life.'

"Continuing, Mr. Burbank declared that plants, weeds and trees were responsive to a few influences in their environment, but that children were infinitely more responsive, and the failure to recognize the spiritual elements in the environing conditions of children had been the fatal lack in dealing with them."

BRAIN BUILDING.

FOR years Elmer Gates has been asking men of science to give his assertions regarding brain building a thorough test.

It is Dr. Gates' theory (based on proofs which he can give to all who are anxious to investigate) that the brain cells of children who inherit degenerate tendencies, or of children who are arrested mentally, can be developed by a scientific process and the little ones made moral and intellectual members of society.

Instead of reformatories and prisons and houses of correction, Dr. Gates would have scientific colleges of brain building under the direction of skilled specialists, where all unfortunate children should be treated with loving care and patient skill.

This desire Dr. Gates made known to me more than ten years ago.

It has never ceased to be the ambition and purpose of his wonderful life. I am glad to know that another great man is filled with the same colossal ambition, and I wish the President of the United States would stop long enough in his search for truth in our political pond of falsehood to realize what these two great Americans in our midst could do for the world were they properly supplemented by the interest and support of the government.

Over and over and over this editorial page has emphasized the need of beginning all reforms with the CHILDREN OF THE LAND.

Over and over and over in this column has appeared the statement that our public schools are on the WRONG TRACK for the BEST DEVELOPMENT OF CHILDREN. The children who are crammed with all sorts of booklore, with a smattering of mathematics, literature and drawing, anatomy, geography and languages, are not being fitted to make the best use of their minds as adults. They are not being harmoniously DEVELOPED.

LAW OF SUGGESTION.

BEFORE children enter the public schools there should be a great SIFTING PROCESS under the direction of A NATIONAL BOARD OF SCIENTIFIC MEN. The brain equipment of each child, the tendencies given it at birth, should be tested; then the nervous, hysterical and erratic minds ought to be placed in a school by themselves under the care of men and women who know the LAW OF MENTAL SUGGESTION.

Quiet, loving, wholesome rules, followed day after day and month after month, would bring these children out into the light of self-control and concentration. The hurried, crowding, exciting methods of the public schools are disastrous to fully half of the unformed minds sent into the intellectual maelstrom which America provides under the name of public schools.

For the well-born, normal-minded, healthy-bodied child, who has wise and careful guardians or parents to assist in his mental guidance, the public school forms a good basis on which to build an education.

For the average American child of excitable nerves and precocious tendencies it is like deep surf swimming for the inexperienced and adventurous bather.

The great foundation of education—CHARACTER—is NOT TAUGHT in the public schools. There is no systemized process of developing a child's power of concentration; there is not TIME for this in the cramming process now in vogue and with the enormous pressure placed on teachers.

No teacher can do justice to more than fifteen children through the school hours. In many of our public schools there are fifty and sixty children under one instructor. This is fatal to the nervous system of the teacher and deprives the pupils of that personal sympathy which is of such vital importance to the evolution of the spiritual elements of character, those elements which Mr. Burbank rightly recognizes as important factors in education.

May progress speed the day when Elmer Gates and Luther Burbank carry out their lifelong ambitions and illustrate to the world what EDUCATION MEANS.—*Reprinted by special permission of New York Journal by T. T. Williams, Business Manager.*

“Build a little fence of TRUST
About to-day,
Fill it in with loving deeds,
And therein stay;
Look not through its sheltering bars
Upon to-morrow,
God will help thee through what comes,
If Joy or Sorrow!”

As things of life die without food and exercise, so a habit will perish if you cease to exercise it and to feed it with its proper thought.—*Geo. D. Tripp.*

If a man is the creator and source of power of his habits can he not remove that power and destroy them? The power that creates can destroy.—*Geo. D. Tripp.*

The Creative Power of Mind

GROWTH is that capacity which living things have of self-development, self-renewal and self-advance; that attribute which enables man to erect himself above himself. What less than a miracle is an oak bursting forth from an acorn, or from an egg the bird of beautiful plumage, or the development from a New England cradle of the great defender of the constitution? We know that a tree is not the product of external adhesion or outside agencies, but that it is the unfolding of the original germ inlaid in the seed.

Development of our powers is the putting forth and the expansion of the living organism itself by the law of the mystery of life that is within us. "Under the rings and scales of the caterpillar lie all folded up the gorgeous wings of the butterfly." So in man lie "Powers and faculties capable of almost anything." The mechanism of our intellect is such that we are able to put power into our powers, and capacity into our capacities, and here is where we catch sight of the possibilities that are within us. Then let us accept the affirmation:

"My mind to me a kingdom is,

My soul has the magnitude of an empire,

And each faculty is grander and noble than a pagan god."

Man may build temples, shrines and edifices which dazzle the eye and bewilder us. He may paint the sunset in gorgeous colors. His inventive genius may manifest itself to such an extent as to marvel the world, but this in no wise compares to the achievements which may be wrought within himself. That which man constructs and builds is but an outward manifestation or reflection of that within. Man constructs the locomotive, but long ere it is completed, he, through the eyes of his soul, beholds it, perfect in all its parts, steaming, puffing and throbbing with pent-up energy, as it draws the commerce of the continent from the shores of the Atlantic across the sun-kissed prairies of the West, and finally finishing its course at the Golden Gate.

The airship is nothing more than a thought, so clothed and dressed as to wing its flight through air, for long before a bolt was made for its construction the inventor beheld it perfectly completed and carrying him through the skies. The sculptor with closed eyes catches the vision of an angel in the rock, and with his ingenuity

he applies the chisel to the marble, and he beholds its coming forth in all its beauty. Who, then, can measure the power of a thought? For as a pebble, cast into the midst of a lake, sends waves to the shore, so a thought sends its waves of influence down through the ages affecting generations yet unborn.

With such possibilities within us let us rise in our power and might and unshackle the forces which move the world. Let us thaw away the ice from around our hearts, which "Freeze the genial currents of the soul." Let our souls vibrate and expand with tender cords of emotion, and prove the existence of a God, by showing Him within us.—*The Phalanx*.

The Art of Forgetting

WRITTEN FOR SUGGESTION BY MAY JOY LORIMER, DES MOINES, IA.

VOLUMES of ancient and modern booklore have been written on memory training, and the happy possessor of a fine memory has been praised to the highest point of commendation. In the very beginning of "Memory Training" one should know that the first requisite lies in the "Art of Forgetting." The memory can, and should be, trained through the use of auto-suggestion (self suggestion) to be retentive in things it should remember and gladly blot out all that is harmful to growth of character.

No one likes to wear the old style and threadbare garments of last year; though there is sometimes a bit of rare, old lace, or a gem of great price, which is handed down from generation to generation. But no one with a normal mind keeps and cherishes the old, wornout, made-over thoughts and ideas of the past, trying to make them fit the mind forms of the "Eternal Now."

Before there is a strenuous effort made at memory training one should take a course in the "Art of Forgetting." How to forget kindly and graciously is more often important than how to remember.

When we have learned how to forget the harsh, unkind word, we are walking beside the shadow of happiness. But we must have forgotten the scornful look in the eyes of a loved friend, the unkind cut meant to pierce the heart, and the wrong done to us, before we have mastered the "Art of Forgetting." When we have learned to do this we are following closely in Christ's law of non-resistance.

Taken from a psychological standpoint we will say memory is that faculty of the mind which retains and brings to light the everyday experiences taken through sensation and perception. It is through apperception that the mind is able to take past experiences; work them in with the newer experiences of everyday life in such a manner as to put a wiser and broader interpretation on past and present knowledge. In order to remember wisely and to forget kindly, we should know things best forgotten, as well as the things we should remember.

The nervous, fussy, complaining person is one who is always on the lookout for some present disagreeable occurrence that corresponds to some past experience; and they usually get it, in the never failing law "Like attracts like."

Pessimistic and "I never forget anything" people go hand in hand: they are the ones wearing the same old thought elements of last year, and some cling to hurtful thoughts of half a century past. They have been burdened with "I never forget anything" and "I told you so" for so many years it has sapped all the sweets from their lives and hardened their hearts. They belong to the "I'll get even" and "hand out package" class.

Optimistic and "forget it" people belong to the "don't worry" club. They have taken a full course in the art of forgetting kind and unpleasant people and things, the erring brother and sister have been forgiven and the wrong forgotten; they never cherish the spirit "Am I my brother's keeper?" in their hearts, for they know I and my brother are one and what harms one harms the other.

In many homes sitting silently by the fireside we see the aged ones who have outlived their usefulness to the working world, and have never learned to help others by good, pleasant, optimistic thoughts and words. If you get into conversation with them, you will find they have remembered mostly the unkind things of life. Their chief joy consists now in divulging family secrets, failures and disgraces.

In talking to those who have learned the "Art of Forgetting" we hear no complaints, no vain regrets, and no unkind words, for their hearts are tender with sympathy for their brother man.

Life is made up of opposites. In our study of memory training we must also learn the things best forgotten, assimilate and draw conclusions; remembering only enough of past events and experiences to interpret present conditions.

I have heard men and women say, "I could be happy now if I could only forget the past." Be kind to yourself and "forget it." Do not try to do so in a labored, strenuous way, but gently suggest to

yourself a dozen times a day, if necessary, that you are happy in the "Eternal Now" and not burdened down with disagreeable thoughts of the past.

In learning the "Art of Forgetting" you will form the wholesome habit of remembering things worth knowing and thereby bring harmony, peace and contentment into your life.

The Psychic Powers of Man

CAPT. L. W. BILLINGSLEY.

THE human mind is stored with potential powers awaiting unfoldment from a state of lethargy, as soon as the positive command is given and made receptive by the soul. But few have a comprehension of the range and vast power in the mind, when its tremendous energy is directed toward the thing desired. In our readings and limited experiences of the doings in the psychic world we are occasionally awakened to phenomena of wonderful force. The Yogi adepts of India, after years of strenuous training, have accomplished marvels in the mental domain. The London Society for Psychic Research, whose investigations have extended all over the civilized world, was organized to discover the psychic workings of the mind, and the laws governing the same. The members of this society contain the ablest scientists living. Its methods of investigation are scientific and painstaking to the last degree. Its members formulate no hypothesis or theories until they have been verified over and over from different points of view. It has collected a vast array of facts of transcendent interest and importance. The great scope and workings of hypnotism, and telepathy or thought and image transference, between rational beings are unfolded and assured by a vast accumulation of phenomena. Strange illusions and delusions of the human mind can now in a large measure be accounted for. The world abounds in illusions, as well as delusions—and they are closely related—the greatest being the daily one of the rising and setting of the sun. We encounter and read of remarkable psychic demonstrations—especially given out by the adepts of India. They transcend all others, and are vouched for from many sources by the most credible testimony.

SUGGESTION

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HERBERT A. PARKYN, M. D., C. M.,
Editor.

ELMER ELLSWORTH CAREY,
Associate and Manager.

* * * SUGGESTION is a popular home review, devoted to the scientific discussion of psycho-therapy, the new psychology, suggestive therapeutics, psychic research, natural healing, rational hygiene, advanced thought, and allied subjects.

* * * IT IS THE aim of the editor to find a basis of fact on which to ground all theories regarding metaphysical and psychical processes, and to account for all occult phenomena on purely scientific lines.

* * * SUGGESTION teaches that health is within the reach of all: that there is but one disease with a thousand symptoms; that right thinking and right living will always produce harmony in the bodily functions, the result being health; and that drugs are not necessary, and that nature cures.

* * * EVERY subscriber to this magazine is formally notified when his subscription expires, and a renewal remittance should be made promptly. Unless a renewal order is received this magazine will be discontinued. If you wish to preserve copies of SUGGESTION in regular order, do not fail to send in your renewal promptly. It is not necessary to send the subscription price at the same time, but we must have your written order for renewal.

* * * TO MY SUBSCRIBERS: The date of the expiration of your subscription appears on the wrapper. You are cordially invited to renew your subscription. I do not want to lose any members of the SUGGESTION family; if a dollar is not at hand, mail us a postal asking that the magazine be continued—forward the subscription price when convenient. Why not send us the name of a friend or two who might be interested in our magazine?—EDITOR.

* * * PLEASE NOTE: Address all communications to SUGGESTION Publishing Company, and make all remittances payable to this company.

On life's wide scene you, too, have parts that fate
ere long will bid you play.—Thackeray.

* * *

HIM above morality.
Be not simply good,
Be good for something.

—H. D. Thoreau.

* * *

The man of meditation is ever the most efficient man in the world.—Annie Besant.

EDITORIAL

❁ ❁ 1906 ❁ ❁

THIS is the January, 1906, issue of this magazine. How many weeks will you write "1905" in your letters? The year of grace 1906 will be the best year since the foundations of the world were laid. It will witness the inauguration of many things that will assist in the progress of humanity. In this country there is a movement gathering force which has for its object the placing of the governing power nearer the hands of the people. The world is beginning to think. The grasp of those who have been holding the thoughts and purse strings of the masses is weakening. This year we are learning to think for ourselves.

* * *

The aim of this magazine is to teach that thought is a dynamic force; this fact is slowly being recognized. Help us to spread the doctrine of the New Psychology, mental science, new thought and all teachings that recognize the power of the will in the practical affairs of life.

* * *

What can I do to help the good work? You can do much. You know one, two or three or more persons of more than ordinary ability and intelligence. You can write their names and addresses on a postal card or in a letter and mail to us. If you wish, you can in addi-

tion, speak to these persons when opportunity offers and state what you have done and that in due season they will receive a copy of a "freak" magazine of the New Psychology for thinkers, and give a word of commendation. The only way we can extend our sphere of usefulness is through the efforts of our friends. We want our friends to stand up and be counted.

You know SUGGESTION; you have a friend who does not; how will he ever hear of it if you do not tell him or send us his or her name?

* * *

Why not tell somebody? Why don't you make one good new year's resolution and keep it?

* * *

Resolution for 1906:

I HEREBY RESOLVE TO SEND TO THE EDITOR OF SUGGESTION THE NAME OF ONE OR MORE FRIENDS OF INTELLIGENCE, AND IF OPPORTUNE I WILL MENTION SUGGESTION TO THEM. I WILL DO IT NOW, FOR TOMORROW NEVER COMES.

* * *

Read this, author unknown (or do you know the author):

"I expect to pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any living creature let me do it now. Let me not defer or neglect it, for I shall not pass this way again."

* * *

Now, do we get that postal card or do we not?

H. A. P.

Auto-Hypnosis

IN the *Boston Daily Advertiser*, established in 1813, for November 3, 1905, appeared an editorial entitled "Auto-Hypnosis," given below. It is gratifying to see such an editorial in one of the leading dailies, as it shows that the vital questions of practical psychology are being recognized as legitimate subjects for editorial discussion.

Such editorials assist greatly in educating the masses and popularizing scientific truths which have been laughed at by the medical profession. Some day practical psychology will be taught in our schools, with the most gratifying results.

The article from the *Boston Advertiser* is given herewith:

AUTO-HYPNOSIS.

A young man in New York has died from nothing, the physicians say, but fear. He was bitten by a pet dog, which was in no way mad. Through reading medical books and treatises on rabies he worked himself into a nervous state which produced a fatal hysteria. Yet he was a student at Columbia University, a man of good mind, and vigorous in body—a former athlete. And this is but a rather remarkable instance of a not uncommon occurrence. It is nothing but the hypnotism of self; it is the suggestion of illness, which oftentimes produces the very symptoms of the disease imagined. It is an instance of the power of mind over matter, and is a curious demonstration of the slight truth which there is in so-called mental healing, but working backwards. For that the mind can affect the health, in many cases of nervous disorder, is admitted by practically all physicians. That the mind can equally injure the health, is as true. Reading a list of symptoms is so sure to beget the symptoms themselves, in certain physical conditions, that many suffer and even die from little other cause. Man's nervous system is a queer arrangement, and is easily upset, in most of us. And if we all made up our minds to be better, physically, we undoubtedly would be, except in the case of organic troubles.

tion, speak to these persons when opportunity offers and state what you have done and that in due season they will receive a copy of a "freak" magazine of the New Psychology for thinkers, and give a word of commendation. The only way we can extend our sphere of usefulness is through the efforts of our friends. We want our friends to stand up and be counted.

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That Directory List

THERE has been appearing in this magazine for some months a list of advanced thought, metaphysical, new thought, psychological, occult and hygienic publications. The list has been published without cost to the publications represented. It is given as a matter of news and information to our readers. The editors would like all to send postals to the addresses on this list, asking for sample copies; if you find any magazine that you like better than SUGGESTION, and you feel that you cannot take both, discontinue SUGGESTION and take the other magazine.

If, after examining a number of publications in the list, you think SUGGESTION is equal to any, or better than any of them, write us a note and say so.

Every one should read the magazines suited to his beliefs, growth, conditions and state of unfoldment.

No one magazine appeals to all and we want to help you to find the publication you are looking for.

Tell your thinking friends about the directory—that it contains all the leading advanced thought magazines; a postal will bring a sample copy of any of them.

The Art of Living

IF YOU are sick, or have aches, or pains, or a cold, or a toothache, or are discouraged, or dissatisfied, or unsuccessful, you are making more or less of a failure of life, and you alone are at fault.

When the world understands the art of living there will be no sickness, or melancholy, or blues, or worries, or fear, or business wrecks. It is the business of every one to learn how to live; the art of living should be taught in childhood; it should be taught in all schools and a text book should be devoted to the subject. We learn about everything except how to live. We learn about science and music and football and the hereafter; we know all about heaven and hell and the other shore, but we are peevish, irritable, cross, sick, miserable, gossipy, blue, despondent and dyspeptic; everybody has this or that trouble, or complains about various and sundry matters. The world is all wrong.

Nearly all these symptoms of disease arise from physical causes primarily. Our bodies are not properly looked after; we take care of a watch or a carpet sweeper, but our body has a hard time with our ignorance, appetite, customs and habits, so the brain is not properly nourished—the blood is not right, and our mental states reflect the trouble in the brain structures. And we have the blues. The seat of the blues is in the stomach. Learn to take care of the body and the mental symptoms will disappear.

Then we form mental habits which cause us sorrow. We do not know that we can mend our dispositions at will; we can create new modes of thought; we can do away with old ones that are undesirable.

We can supplant the poor, old, miserable and unhappy disposition with a new, made-to-order one. It costs no more to have a humane and optimistic character than to have the disposition of a pirate, a misanthrope, a pessimist.

Psychology is the science of mind; the law of suggestion is the keystone; begin today to know something of yourself, your powers, potentialities and future; decide upon a new mental outfit and go to work to create it. The New Psychology tells all about brain and character building. Begin now to increase your will power; begin today to study the art of living. Make 1906 the best year of your life. Stop blaming people and things; the fault is in yourself. Learn to say:

"I am the master of my fate;
I am the captain of my soul."

E. E. C.

Our doubts are traitors and make us lose the
good we oft might win by fearing to attempt.—
Shakespeare.

* * *

THE flesh-bound volume is the only revelation that is, that was, or that can be. In that is the image of God painted; in that is the promise of God revealed. Know thyself; for through thyself only thou canst know God.—*Ruskin*.

* * *

"Genius is health and beauty is health and virtue is health."—*Emerson*.

COMMON SENSE PHILOSOPHY

By CAPT. L. W. BILLINGSLEY,
LINCOLN, NEBRASKA.

OFTEN our soul courage is put to the test by people who narrate, with painful minuteness of detail, their troubles; then again we are misunderstood, ill-used, slighted or wronged; then again fear and gloomy thoughts come trooping along upon the slightest encouragement by our wavering and irresolution; so if you do not have your real self well in hand, you go off on a demoralizing tangent. There is then just one wise course to pursue, not be disturbed, avoid painful narration, don't rush off with the crowd, nor countenance gloomy thoughts, nor permit yourself to feel worried, uncharitable, revengeful or unforgiving; as they only add to the trouble; gain your full power and center. In that state you lose fear, cease to be troubled about one's friends, or to suffer for wrongs or troubles that you are powerless to prevent; you then begin to realize that Infinite Good and not man is behind events, and that the universe can be safely trusted with Him. That, of course, includes all kinds and brands of troubles and mishaps; patient trustfulness then fills your soul with composure.

The intrepid spirit is the most potent, the most resistless, the most all-conquering force in the universe; it is both creative and executive. Events, circumstances and surroundings are created, not found by chance. By making a determined stand against indolence, irritation and all that drags down to a lower level of life; by vigilantly keeping the current of thought wholesome; by keeping it full of sweetness, courage and love; and faithfully doing our life duties as they come to us, then this purity of spirit and energy of action combined will develop in its possessor the power to create and develop a higher grade of thought work.

Some persons regard spiritual power as some mysterious and uncontrolled force that comes and goes uncertainly; and that it is in some way beyond the pale of the law of cause and effect, and that to get its full benefit we must be in a passive state. Spiritual and mental powers are best attained by positive and highly conscious action. Then it may become an irresistible force that shapes, controls, directs and creates. As Balzac phrases it, "from the interior, or acting being, power is the conjoint force of thought and will."—*L. W. Billingsley, Lincoln, Nebr.*

DEPARTMENT OF PSYCHIC RESEARCH AND PRACTICAL PSYCHOLOGY

By DR. STANLEY L. KREBS, Greensburg, Pa.

MATTER intended for this Department should be addressed to Dr. Krebs, at above address; manuscript cannot be returned; matter accepted cannot be published in any specific issue; persons having had experience in psychic matters are invited to communicate with Dr. Krebs.

THIS DEPARTMENT will be a regular feature of *SUGGESTION*, and will contain much material never before published. Dr. Krebs is interested with such scientists and investigators as Professor James H. Hyslop, Dr. R. Hodgson, Professor William James, Professor Elmer Gates, etc. He is one of the recognized authorities in this field of research. Correspondents residing in the east may address him at The Laboratory of Psychology, Chevy Chase Circle, Washington, D. C., of which he is a director and where much of his work is done.—Editor *SUGGESTION*.

Spontaneous Telepathy—Continued

LET the reader remember we are reviewing that peculiar spontaneous activity of human minds which exhibits their power to communicate with each other without the instrumentality of the usual material bridge or sensory connection. We are watching Nature at work in her mystic mental laboratory. As we look today we shall see her producing phenomena which slightly differ from those described in the last issue of *SUGGESTION*, and hence fall in a class by themselves with a name to themselves, the name of

CLAIRVOYANCE.

Clairvoyance (or "clear seeing") may be defined as seeing things or events, near or remote, otherwise than through the known channel of the eyes. In other words, it is a power which the mind or soul has of seeing when the external eyes are shut. It is interior veridical vision.

A word of preliminary warning here. The reader must not confound what psychological science means by "clairvoyance" with "fortune telling" or the work of the "clairvoyants," "mediums," etc., advertised so numerous in the public prints everywhere. I have good reasons, which I am ready to make public on demand, for asserting that over 90 per cent of these advertising "lucids" are fakirs and frauds. If you wish to test any of these *bonne et belle* or psychological highwaymen, repeat the experiment of Dr. Dufay, senator of France, formerly practicing physician at Bois, as narrated for the first time in the *Revue Philosophique* for February, 1889, since become a standard or classical joke, played often by others subsequently with modifications, and by the writer in particular. You know these

fortune tellers require some small object worn around the person of the seeker, such as a lock of hair, ring, handkerchief, etc., which, they claim, is charged with the seeker's "personal magnetism," which magnetism passes over occultly into them, thus enabling them to give the "reading." Accordingly Dr. Dufay cut off a lock of hair from his pet monkey, and from that portion of the simian anatomy where the hair is soft and gray, and sought out the "woman of wonder." She took it in her hands, sank into a simulated trance, sighed and sighed again, and finally declared in oracular tones, "This lock of hair belongs to your dear grandmother. (!) She has cancer of the liver, but this prescription will cure her," and she gave the doctor a prescription which he declared was an egregious mixture of "surpassing nonsense." (This "reading" was Darwinism with a vengeance!) But now let us turn to

CASES

as Nature herself manages them, cases which are wonderfully true and truly wonderful, and which I number consecutively with those given in the preceding article in this department, for future convenient reference when we come to study the practical and profound laws underlying these phenomena of nature.

5. *An apparently trivial incident*, at short distance. Rev. James R. Brown, of Reading, Pa., is the narrator. "During the forenoon of January 14, 1898, while busy in my study on the third floor, I heard some one walk around the house and enter the kitchen door. Shortly thereafter I had a clear mental picture of a black knob for a kettle lid, a knob arranged with a short bolt and nut for fastening. Had never seen one of the kind before. In a few minutes my little boy came and asked for money to pay for something mamma had bought for a man. Later, on coming down stairs, I found my wife had bought a knob exactly such as I before had a picture of in my mind."

6. *Serious illness revealed*, at a distance of seven miles, to Mr. W. A. Lippard, of Washington, D. C., whose narrative follows:

"We were living in Alexandria, Va. I was nearly six years old. Often was the event spoken of. It was this. One night mother and father had gone to bed and I had been tucked up good and warm. I lay there gazing at the darkness in which the room was plunged after the light had been put out. I must have remained looking into and wondering at the darkness for one hour or more, when the room seemed to lighten up and I heard voices, but upon looking around I found it was not our room. I was soon able to distinguish my aunt,

also a cousin and the doctor bending over the bed. I thought there must be some one else there. So I looked and saw my grandmother, who lived at Washington, and the doctor holding her wrist, and she was calling my mother in a whisper:

"'Sis! Sis! Sis! I want to see you. I am dying.'

"Upon hearing this I burst out crying. Mother came over to my crib and tried to quiet me, telling me it was only a dream, urging me to go to sleep again. Talking did no good, as I insisted upon it that her mother was dying and wanted her there. I was then taken into the bed with my parents, but still crying. Father said, 'Sis, you had better go to Washington tomorrow and see your mother.' She promised she would. After her promise to that effect I seemed to grow drowsy and fell asleep satisfied. On the following morning she went to see her mother and found her just as I had described. She said, 'Sis, I have been calling you all night.' She died in less than one hour after mother's arrival."

7. *Danger sensed and seen* through fifty miles of space. My grandmother possessed this faculty of clairvoyance or telaesthesia, but never knew exactly what to make of it, or what to call it, except "second sight." She would often describe things happening at a distance, which fact naturally seemed so strange to her neighbors and friends that they began to think and say that Mrs. LeFevre was slightly "off," "non compos mentis," etc. As soon as she heard this gossip she wisely kept her councils to herself.

I give only one of grandmother's experiences. She and grandfather lived on a farm in Adams County, Pa. There lived with them for years as domestic help a splendid woman, Sarah by name. On a visit to Lancaster County, Pa., some fifty miles away, grandmother, as usual after dinner, retired to her room for a nap. Grandfather was seated beside the bed reading, when suddenly, just as she was about falling asleep, grandmother sprang up in alarm, exclaiming, "My God! The hired man is after Sarah with the butcher knife!" Grandfather, with man's usual skepticism, insisted that she had been dreaming, had eaten too much mince pie, had had a nightmare, etc. But grandmother mentally marked the day and the hour of her vision.

When they returned home she found that her "nightmare" was true as a whole and correct in detail. It seems the hired man had been paying suit to Sarah, which she had rejected several times. During the absence of the old folks he again pressed his suit upon her after dinner one day when all but he and she had left the table. She finally and absolutely declined his proffered love, which so

angered him that in the emotional impulse of the moment he actually seized the knife and sprang towards her. Sarah ran screaming out of the side door toward the front of the farmhouse where the rest of the farm hands were engaged in pitching horse shoes during the noon rest hour. When the hired man saw them he came to his senses, moodily turned around, dropped the knife, and the incident was over. But it had made its record on the sensitive surface of a recipient mind nearly one hundred miles away.

8. *Thought and feeling transferred instantly 600 miles.* Some time ago I was lecturing 600 miles west of Buffalo, N. Y. Mrs. Krebs was visiting friends a few miles east of that city. One evening with two friends I was walking along the lake shore at 9 o'clock, when suddenly one of them, subject to peculiar fainting spells, fell over, striking me in such wise that we both fell down, my left leg twisting under my body and the subject falling heavily upon my knee. A very sharp, intense pain cut into my limb from knee to thigh, the woman's jaw dropped, her breathing grew fainter and fainter, and she seemed to be dying. Never having witnessed this in her before, I was greatly alarmed. But her daughter, understanding the case and knowing just what to do, ran to the lake edge, only a few feet away, and dashed water in her mother's face, begging me meanwhile not to move for her mother's sake, and all would be well. So I sat still in that strained position, enduring the pain; and, sure enough, in fifteen or twenty minutes the subject revived, opened her eyes and soon was herself again, and all was over.

But the strange part is yet to be told. At that hour, 9 p. m. in Chicago, which was 10 p. m. in Buffalo, Mrs. Krebs had just retired for the night. Suddenly a sharp pain shot into the sciatic tract of her left limb, she felt sick, weak, nauseated, alarmed yet unable at first to help herself; her jaw grew limp and dropped, and her breathing low and faint. After some time of this suffering, by an effort she shook the spell off, but felt sure then that some accident had happened to me, or that I had contracted a cold which had settled painfully in the sciatic nerve. The vision or simulacrum (which, to my surprise, she described to me first before I said anything about the incident to her) was strong, distinct, vivid, so much so that she at once marked the hour and every detail of her experience, which at the time deeply moved and alarmed her.

This remarkable case could not possibly be the result of suggestion, for there was nothing in her surroundings, nor in the events of the day, nor in her own reflections or feelings, to suggest it at

all. It is a striking case of clairvoyance or telaesthesia and beautifully exhibits the laws thereof.

9. *Around or through the earth.* In brief the facts are: Two cousins, missionaries, were drowned in a terrible storm in the China sea. On the opposite side of the earth, namely at Salem, Mass., their sisters, sleeping in adjacent rooms both dreamed that same night of the wreck and the death of their loved ones, feeling sadly sure, overawed in spite of themselves and of their mutual assurances as they spoke of their dream the next morning, that some real accident of a serious nature had happened. In due time the sad news arrived. The dates corresponded exactly. Rev. J. S. James, D. D., of Altoona, Pa., knows all the details and communicated them to the writer.

10. *One historic incident.* Wilkinson, in his life of Swedenborg, on the authority of the great philosopher Emanuel Kant, tells us how this "northern Dante" clairvoyantly saw the burning of Stockholm, and described the advance of the flames to the company about him at the time. Kant says (and here is the vital sentence, as we shall see when we study the laws involved), "He was restless and went out often. He said that the house of one of his friends, whom he named, was already in ashes, and that his own was in danger." He was 300 miles from Stockholm at the time.

From these instances, which, with the exception of No. 10, have never been published before, and from many, many more which might be marshaled from my own portfolio and from the records especially of the psychological societies and private investigators, we cannot fail, it seems to me, to recognize the fact that Nature herself is teaching us that mind can and does commune with mind across space, otherwise than over the usual bridge of matter and the senses.

**"Faith steps out on seeming void
And finds the solid rock"**

* * *

If we watch the thoughts which come into our minds we shall find that they are of the same kind as those which we habitually encourage.—*Annie Besant.*

PSYCHOLOGY OF CHILDHOOD

Molding Young Minds

BY ANGELA MORGAN.

MUCH interest is being manifested by thoughtful people to-day in the subject of hypnotism as an aid in the training of children.

Recently a woman physician of New York aroused considerable press comment by declaring that mothers, in order to cure their offspring of undesirable traits and wayward tendencies, should train themselves to be hypnotists. The idea was treated seriously by some exchanges and lightly by others, and was doubtless dismissed by the majority of mothers, who read of it as something too ridiculous and fantastic to consider with any gravity.

I do not agree with this woman physician that mothers should hypnotize their children; at least, I should not so express my belief. I would say, rather, that every mother should study the laws of suggestion and train her children to help themselves by the proper use of auto-suggestion. By this means a child may be taught to develop into just the sort of character the mother wishes it to be.

As it goes without saying that every normal mother wants her child to be brave, strong, healthy and happy, it would be the object of the mother in applying these laws to give her offspring only such suggestions as would encourage bravery, strength, health, happiness and all good traits.

By systematically giving a child suggestions of positive good, the child in turn is enabled to give himself the right sort of auto-suggestions—self-suggestions, or self-impressions.

This does not mean that the parent obtains "control" of the child's mind; nor does it mean that any mysterious power is invoked or supernatural agency employed. The mother who uses suggestion in training her children is simply recognizing a natural law; a law which today is admitted by psychologists to be one of the greatest forces in nature.

Whether conscious of the fact or not, mothers, every day of their lives, are employing this force in the training of the young. Every mother, by words spoken in the presence of her offspring, by

looks, smiles, frowns, gestures—indeed, by her entire attitude—uses suggestion, either adverse or favorable, in molding their characters.

What is the secret of the "bad" child? Listen to this dialogue of the nursery. You have heard something like it, haven't you?

Mother (to interested relative)—I'm sure I don't know what I shall do with Bobby. He's getting to be a regular little terror. Every day I see his father's temper developing in him, and you know from the first we could see he was marked with his Uncle Bob's headstrong disposition. I believe the boy inherits all the bad traits in the family combined.

Interested Relative (sighing heavily)—Well, Mary, you certainly have your hands full in training him. You'll have to employ firmness with that child.

What happens? Bobby, in the corner, ears wide open, is smitten with the consciousness that he is branded; accursed; a "bad, bad boy." Naturally bad.

And what is the secret of the good child? Listen the continuation of the nursery dialogue:

Mother (cheerfully)—But there is Susie, now—bless her! As obedient and good as a lamb. I never have to tell her twice to do anything. She just naturally wants to be good. She's just like her dear, beautiful Aunt Ida. She'll be just such a character when she's grown.

And Susie Sitting in her little armchair, she feels her whole small being glow with the consciousness that she is a good child. Ever after the actions of these two children are influenced by the suggestions given in the nursery. And as these are repeated day after day, their characters are shaped accordingly.

"Thought is a positive dynamic force and takes form in action," says Dr. Herbert A. Parkyn, in that wonderful little book of his, "Auto-Suggestion." And he says further: "A young child's mind is very much like a barrel, so far as its first impressions are concerned. Its mind is an empty thing, waiting to be filled with any kind of impressions, and the impressions of childhood are by far the most lasting."

I wish every parent in the land—fathers as well as mothers—could read this magical little book of Dr. Parkyn's. "Thought takes form in action," is the note he sounds repeatedly, for it is the key-note of the entire matter.

Parents, if you want your children to be happy, healthy, brave and strong, give them the suggestions that will make them so.—*Chicago Journal*.

Newspaper Psychology

BELOW are given some paragraphs taken from the daily press. In this department will be published from time to time newspaper items relating to psychologic or occult matters. It should be understood that no great weight can be attached to these articles, unless they are specially investigated. Many times the facts are distorted in such articles and it is often impossible to place any reliance in newspaper psychology.

The clippings are published as matters of general interest and to show that deep and important psychic problems of mind, being and mentality are causing discussion and comment. The editor will be pleased to hear from any one who has had an opportunity to investigate items relating to any subject within the scope of this magazine. Clippings for this department are solicited; the name of the paper should always be given when known.

* * *

HYPNOTISM TO CURE WOMAN STRICKEN BLIND BY DRAMA.

(Special to the American.)

Des Moines, Ia., Nov. 18.—Mental and nervous specialists and alienists are puzzled by the extraordinary case of pretty Mrs. Elizabeth Conger Heaton, twenty-three years old, and niece to the ex-Minister to China, E. H. Conger, who was stricken blind shortly after acting the part of a blind girl in amateur theatricals. Hypnotism is suggested as a cure.

Did Mrs. Heaton throw herself so deeply into the part she played that she hypnotized herself into blindness? is the question they ask. Is her case one solely of auto-suggestion, in which normal and healthy eyes were so influenced by the mind that they broke down?

CASE IS EXTRAORDINARY.

The case is diagnosed as one of "divided retina," which in itself is nothing out of the ordinary of an oculist's practice. However, in this case, it is nothing short of extraordinary, because "divided retina" cases are always thought to be heralded by long and deep-seated diseases of the eye. In Mrs. Heaton's case, however, her sight was perfect up to three days from the time she was stricken—in fact, up to the time she played the part of blind Bertha, in Dickens' "Cricket on The Hearth."

Among the large number of specialists who have been consulted is Professor Bruce Edgar Sheppard, lecturer on mental and moral philosophy in Drake University.

HYPNOTISM AS A CURE.

Asked by a Chicago American correspondent for an opinion concerning Mrs. Heaton's case, Professor Sheppard said:

"Strong mental suggestion and thought can produce a physical result. If Mrs. Heaton is a woman of brilliant mental attainments, I should say that her portrayal of the character must have had something to do with the affliction now come to her.

"Hypnotism, or at least a strong degree of suggestion, should be used in the cure. I doubt not but that the physicians attending her are doing this. These are known as cases of lesion."

Mrs. Heaton is kept in a darkened room. She is not permitted to discuss her affliction with the few friends admitted to see her, and these are likewise warned not to broach the subject.—*Chicago American*.

MEDICAL BOOK TOO MUCH FOR VETERAN.

Louis C. La Belle, a veteran of El Caney and San Juan, fell down stairs and broke three of his ribs a few weeks ago. Because his wounds were slow in healing, it preyed on his mind, and while reading at the public library in a medical work last night about how broken ribs often pierced the heart if they are not set properly, he suddenly threw up his arms, gave a yell and fell unconscious to the floor in Bates Hall.

It required the combined efforts of two doctors to bring him to at the City Hospital.—*Boston Journal*.

* * *

SUFFERS TORTURES OF CANCER IN HIS HALLUCINATION.

Victim Has Surgical Operation Performed Before Error Is Established.

(Special Dispatch to The Inter Ocean.)

Middletown, N. Y., May 7.—Although several specialists endeavored to convince him that his fears were groundless, John Smith of Low Beach, Sullivan county, insisted that he had cancer of the stomach and that his life could only be saved by an operation. In vain the physicians endeavored to cheer Smith, but his health continued to fail as he brooded over the supposed malady. It was finally decided to perform the operation, which revealed that Smith was in fairly good health. He will probably recover from the effects of the operation. The explanation of Smith's strange hallucination is that three years ago he was operated upon for cancer of the lip, and since then the man has attributed every little pain or indisposition to cancer.—*Chicago Inter Ocean*.

* * *

MOTORMAN DIES BECAUSE OF GRIEF.

Worried Since His Car Ran Down and Killed a Woman.

(Special to the American.)

New Haven, Conn., Nov. 18.—Archie O'Brien, a motorman, ran down and killed a woman one week ago, and since that time O'Brien has been unable to work. Today he reported for duty at the car barns.

The sight of the car that had run down the woman overcame him. He burst into tears, fell forward and when his fellow-workmen picked him up he was dead.

The coroner's physician said that O'Brien had died of continual worry over the accident.

* * *

GIRL AROUSES FROM EIGHT MONTHS' TRANCE.

Syracuse, N. Y., Nov. 20.—Miss Florence Ryan, twenty-one years old, has just awakened from a state of unconsciousness into which she sank on March 7. Since that time she had not spoken a word nor opened her eyes. Today she recognized relatives and talked to them. Her case has baffled the physicians.

* * *

LIMITS OF PSYCHICAL SCIENCE NOT DEFINED.

The world is willing to argue that in the psychical realm there are more things than are sometimes dreamed in the prevailing philosophy, but the limits of the new science, if it is such, are ill defined. Spiritualism, so-called, as Dr. Funk has pointed out, has appealed to many distinguished men, such as Crookes, Wallace, Richet, Lodge, James and others. But as Davis, the medium buster, points out, Crookes, although he discovered his tube, was taken in by Anna Eva Fay, Wallace by the slate writer Dovey, and so on down the list. If it be admitted that there are things we do not know, it will also be admitted that there is a vast amount of gullibility in the world, and things are not always what they seem to some eyes.—*Editorial in New York Globe*.

INDEX IN HUMAN RAYS.

CHARACTER SHOWN BY HUES EMITTED BY THE BODY, SAYS SCIENTIST.

KEY TO COLOR CODE GIVEN.

Orange From the Ambitious, Yellow From the Artist and Pink From the Good.

(Special Cable Dispatch to the Chicago Record-Herald.)

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London, Nov. 11.—Experiments numbering over 300 and conducted over a term of three years, have convinced Dr. J. Henson Hooker of Nottingham place that the rays emitted from the human body differ in order, according to the character and temperament of the person, and he gives the following particulars in a letter to the *Lancet*:

"The rays emanating from a very passionate man have a deep red hue," says Dr. Hooker; "one whose keynote in life is to be good and to do good throws off pink rays.

ORANGE SHOWS AMBITION.

"The ambitious man emits orange rays; the deep thinker, deep blue; the lover of art and refined surroundings, yellow; an anxious, depressed person, gray.

"One who leads a low, debased life throws off muddy brown rays; and a devotional, good-meaning person, light blue; a progressive-minded one, light green, and a physically or mentally ill, dark green.

"I know perfectly well," adds Dr. Hooker, "that these statements will be received by many with an amused smile of incredulity, as many other so-called discoveries at first, but I also know perfectly well that sooner or later they will become accepted facts.

"Nor is there anything remarkable or unreasonable in all this when we consider that man has been thousands of years (Max Muller is my authority) in evolving his color sense to its present point.

DEVELOPMENT OF AGES.

"There is no Sanskrit word the meaning of which has any reference to color. Xenophanes knew of only three colors of the rainbow. Some 15,000 or 20,000 years ago man was conscious of only one color. Later red and black were distinguished and still later yellow, and then green.

"As our senses become more refined surely we shall evolve the power of detecting more refined hues. We have not yet reached the point of finality in rays."—*Chicago Record-Herald*.

D*IE when I may, I want it said of me by those who know me best, that I always plucked a thistle and planted a flower, where I thought a flower would grow.*

—ABRAHAM LINCOLN

We make the mind positive towards evil, negative towards good, by habitual good thinking.—*Annie Besant*.

* * *

Character is a bundle of habits. Habits originate in the mind and are registered on the body.—*Geo. D. Tripp*.

The People's Forum

THIS DEPARTMENT will be devoted to short contributed articles on any subject. The editor believes that every publication should give some space to the free expression of opinion on all questions. It is not necessary that any of the articles relate to any matter within the scope of this magazine. Write clearly, briefly, sensibly on any topic in which you are interested, and space permitting, your letter will appear. Here is a chance for the Press Writers to get a new audience.—EDITOR.

Christian Science Doctrines Regarding Evil

[EDITOR'S NOTE.—Mr. Alfred Farlow, whose communication appears below, is the head of the Christian Science Committee on Press Publication, and he is the authoritative spokesman for Mrs. Eddy's followers. Any statement, therefore, from Mr. Farlow's pen may be accepted as being official and a bona fide expression of Christian Science belief. Several communications from Mr. Farlow have appeared in SUGGESTION during the last year.]

Boston, Mass., Nov. 6, 1905.

Editor SUGGESTION: In your issue of October 1, in a brief review of a criticism on Christian Science, you made some quotations from the writings of the Rev. Mary Baker G. Eddy which, severed from their context, are likely to give a wrong impression of the teaching of Christian Science. True, Christian Science does not admit that evil is a reality from a God viewpoint, but adheres strictly to its premise that God, good, is the only real cause; that "All things were made by him, and without him was not anything made that was made;" that "God saw everything that he had made, and, behold, it was very good." The only conclusion is that evil, being no part of the divine economy, has no existence as an entity, and yet it is true that a ghost—which is generally admitted to be simply no more than an apparition—must be explained away. If one believes in the reality of sin and, therefore, indulges in it, he is a slave to an unreal master, though not to a real one. The sinner will never be able to put sin from his consciousness until he ceases to indulge in it. One does not do wrong because he believes there is nothing in it, but because he believes there is something in it. Through Christian Science the fancied pleasure or profit in sin is destroyed and, therefore, the incentive to do wrong is obliterated and the sinner is thus made free indeed; he has arrived at the truth concerning sin and is set free.

Yours sincerely,

ALFRED FARLOW.

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By MARY V. HULBERT, Fontanelle, Ia.:—The articles, with the exception of the 6th, proposed for discussion by C. P. Nicholas in the November SUGGESTION are surely acquiesced in by all thinking people, and a most desirable condition would be the result if all people thought. But a belief in a "heretofore" is not desirable, especially for mothers. Cannot all instincts, intuitions, everything in fact which has been attributed to knowledge gained in a previous life be accounted for by telepathic a trois, as Hudson explains it in his *Evolution of the Soul*? Is not such a belief in heredity with its accumulated and practically unlimited field of telepathic knowledge more "reasonable"? It certainly seems more desirable.



Thought Power



IN THIS department from time to time will be given well-certified instances of the effects of suggestion in producing health or disease. The mind can influence the body for good or ill, and the far reaching effects of psychic force are marvelous to those who have not studied the Law of Suggestion. Short articles, communications or clippings are solicited for this department.

The Thirst for Knowledge

J. M. GREENE, San Diego, Cal.

SORROW, indignation and—shall I say it?—a tinge of despair, were the mingled emotions which filled my mind on reading in *Munsey's* the article by Herbert N. Casson describing the researches of Miss Adele M. Fields into the habits, traits and customs of the ant family.

After describing the high degree of development of the ant, its "marvelous intelligence," its brain and nervous susceptibility, and its "elaborate social organization," including nurses for the young, its "wonderful memory," its system of sanitary rules and regulations, and how it "spends hours on its toilet," how it "has feelings and ideas, loves and hates," how it "grieves and rejoices," how it shows affection for its comrade by "snuggling close up to its side, feeding it and patting its head," and how its grief for the death of its mate is "pitiful"; after all this description of the highly developed faculties of these creatures the writer goes on to tell of certain experiments on them by the above Miss Field—experiments of the most barbarous and inhuman character, aping, as it were, some of the worst atrocities of the professional vivisector.

The various organs and limbs were cut off "to see" what would happen. One "lived for a month with two legs gone." A "queen" ant "lived two weeks without her abdomen," and one, with its head cut off "ran about aimlessly for more than five weeks." Some she killed by drowning, and found that it took a long time—one was resuscitated after being "eight days under water."

Not satisfied with the above experiments this woman subjected numerous individuals to a slow death by thirst and starvation, "to see" how long their well-known powers of endurance would keep them alive. They lived all the way from eight to one hundred days; and

I confess that the description of one, of exceptional tenacity of life (as well as "intelligence" and "civilization"), as he "ran up and down for one hundred days" in his dungeon, without food, till death came to his relief—touched my heart, and his pathetic image is still in my mind. There is also in my mind the image of this woman, taking her ease and comfort, enjoying her food and drink and rest, while the little creatures in her power die miserably in order that she may "see" this and that.

One of the most lamentable features of the article I refer to is, not only the apparent callousness with which these cruelties were performed, but the flippant and jocular style of the writer of the article in describing them—a style doubly strange in a man whose religion is supposed, by those who know him, to be a sort of deification of the principle of justice.

Is the above what our civilization in the end amounts to—the thirst for knowledge (hand in hand with the thirst for wealth) marching on regardless of cost, regardless of justice, compassion and all the nobler parts of human nature? Is this the result of nearly two thousand years of Christianity? Is it this to which our humane societies and bands of mercy, laboriously founded by the true lovers of mankind, are doomed; that the lessons of kindness to all creatures which they implant in the minds of youth, are to be torn up and scattered to the winds by the example of so-called "educators," who inflict the worst cruelties, not only unrebuked but applauded, upon the "dumb creature" they—the children—have been taught to love!

But he who can without compunction slowly torture an insect to death soon finds he has capacity for expansion in that direction of which he never dreamed. The unhallowed and ungoverned thirst "to see" has not only blackened the world with the deepest infamy of modern times—the cruel vivisection of dumb animals—but has and is today desecrating with its pestilential influence the sacred rights of the hospital poor. So has the trend ever been—the abuse of the human species, excused by various false and unworthy pleas, leading to their torture for mere curiosity's sake, resulting finally in the vivisection of the friendless and helpless human. The trend is natural and inevitable.

This thirst for knowledge, without the guidance of the higher faculties, is, like the thirst for gold, proving to us a curse, dwarfing in its frightful results any physical thirst for liquor or drug. For many years our civilization has been relaxing all restraints in this direction. We have set up material "science" as an idol, forgetting

that it forms but a part of that broader science which includes the domain of morals, conscience and duty. We, as a nation, have fought for material wealth, material success, material glory almost exclusively, and as a result are drifting to that ignoble destiny which in the past has always been in store for those nations which have traveled the same road. Such articles as the one I criticise, as well as the deeds suggesting them, help us on this path. They build for the future and do their part to pave the way which leads to the precipice.—*Medical Talk.*

Experiences

C. EYMUNDSON, D.O., Evarts, Alta, Canada: Some twenty-one years ago when in Ireland I dreamed seeing my oldest brother struggling in the very jaws of death, trying to save himself from drowning.

I told everyone in the house of my dream, but none took any "stock" in it till my brother had experienced the very thing my dream foretold.

After that I foresaw, during sleep, the next day's happening so frequently that I was considered the most reliable prophet. I could relate more of my dreams, but they are no more convincing than this one, that a man is a self-inspiring power.

* * *

CLAIRVOYANT DREAMS.

By ELLA LOUISE PEETS, Troutlake, Wash.:—I am deeply interested in the study of "Mind" and have been since a child. I notice that you ask for true experiences, so I will give you a few of mine as brief as possible. The first I remember was as follows:

I dreamed I was in a graveyard and suddenly a tombstone began to rise out of the ground. I looked at the name and date and it was my grandmother's name, and the date was about a month from that time of which speak. The next day I went to my aunt's, where my grandmother lived, and asked if she was well. She said "yes," so I told no one of my dream. But when the date I had dreamed of came around my grandmother fell down stairs and died. She was 86 years old.

Another time my brother had a college friend and to bother me would not tell me his name. I dreamed I saw my brother and his friend in the Grand Central depot buying commutation tickets, and I looked over his friend's shoulder and saw him write his name. Next day I said to my brother, "your friend's name is John _____" (a very odd name by the way) and it was, though I had never heard it in my life.

One night I dreamed I received a letter—a business letter from a Brooklyn firm—and I opened it and read it. Next day I really received the same letter word for word.

I write you these because I am intensely interested in the subject of the power of mind and feel that I ought to develop my power. But how? I am principally interested in telepathy, and the power to heal, as my husband is at present a cripple and cannot walk. He is interested, too. Your magazine, sent us by a friend, Mr. Johnson of Pasadena, is a great help.

* * *

The man of meditation wastes no time, scatters no energy, misses no opportunity.—*Annie Besant.*

Contributors' Department

Matter for this department should be short and terse. Don't waste words. Don't send long communications. Boll them down. Open to all.—EDITOR SUGGESTION.

A Talk About Ghosts.

I am reading Thomas W. Watson's article on "Telepathic Story of Ghosts" in October issue, is occurred to me that a ghost theory of telepathy would throw more light upon both subjects, inasmuch as telepathy does not account for ghosts.

He wants to know if it would not be "more logical to search for ghostly phenomena in the broad path of psychology, rather than in the dimly lighted corridors of mysticism."

My experience tells me that it does not matter so much where you search as whether you really want to find the ghosts. A real live ghost is just a plain human being minus a physical body. The real ego, self or being. Some people think a man is a physical body and that the body possesses a soul. But modern philosophers know that man is a soul and has a body in this mundane sphere and when the body is no longer habitable the man lays it aside and goes on his spiritual way rejoicing.

It is all very well to try to explain everything upon rational grounds—if one can. But it is silly to reject everything that cannot be thus explained. We possess a considerable amount of empirical knowledge. We know many facts or truths that have never been explained. Life, the universe, electricity, mind, etc., are admitted facts, yet no one has ever explained or accounted for them. The ghost, soul, spirit, disembodied man, is another fact that cannot be explained either into or out of existence.

What does it matter whether the corridors of mysticisms are dimly lighted or clear and bright with the rays of the noonday sun, when the searcher (?) for truth wears a thick patch of prejudice over one eye and a pet theory over the other?

The "ghost" has come to stay. Millions of intelligent people have seen and talked with him. He has played a larger part in the world's history from Abraham to Roosevelt than most people dream. If you don't want to know him, just keep on theorizing about telepathy. If you want to know the facts about both just ask the "ghost."

There are as many scientists in the spiritual world right here and now, only invisible to our mortal eyes (which were not designed for spiritual things) as there are in this world.

Give them recognition and invite their coöperation under proper conditions, scientific, non-mercenary conditions that will exclude the fraud element of mediumship and many seeming mysteries will be explained away and much valuable and practical knowledge acquired. This world wants facts not theories.

Plato had his demon, or familiar spirit. The bible tells of ministering angels. Skeptics talk about "ghosts." Call them what you please, but they can deliver more messages in an hour than Brother Watson can project into subjective mind in a year.

F. DANA YALE.

Bellingham, Wash.

Consumption Is Not Inherited

Editor SUGGESTION:—In *Everybody's* for July I see an interesting article, p. 116, "Consumptives Should Not Marry," by M. J. H. I have a sister of the same initials, but if I thought Mary Jane wrote that article I would feel like taking her and giving her a good spanking. M. J. H. says it is inhuman, outrageous and next to murder for consumptives to bring children into the world. Who made her a judge of another man's servant? In the case cited by her the woman was just beginning to show signs of consumption when she was married. Suppose she had just begun to show signs after she was married, who would have been to blame or what would have been the difference? Now let us look at facts.

Fact No. 1 is the woman had no business having consumption and need not have had it. She did not inherit it. If she had it she either contracted it or developed it, probably both, either of which was unnecessary. The man did not have it when he was married. He must have developed it, which he need not have done. The six bright little children have not inherited consumption. There is no reason in the world why they should not live to be bright men and women and a blessing to the community in which they live. But they must be taught how to *Live*.

If men with delicate wives and especially men with healthy wives would learn how to conserve their vital force they need not become delicate because they get married. If women would learn the art of bringing healthy children into the world (instead of puny ones) they would save their children the need of much physical culture. If they would learn the art of bringing brilliant children into the world instead of stupid ones they would be far advanced in mentaculture upon their arrival. Child bearing by consumptives is not inhuman. It is decidedly human and especially so with consumptives. I do not believe there is any one thing that will prolong a consumptive woman's life like having children by a healthy man. I have seen a consumptive woman, whom to look at you would not think would live to give birth to a child, have one every two years and every child seemed to give a new lease of life.

There seems to be something in the disease itself that creates a love and longing for children. People of this kind are seldom sterile, but usually wonderfully prolific, as though nature had pointed out to them the true remedy for their ailment.

When I advise the marital life I mean the married *life*, not a license to devilitate. Nature has provided us with reproductive organs in order that we might *reproduce ourselves* as well as our species. He who reads my lines reads words, but he who reads between the lines reads where there are no words, but gets the greater meaning. Conserve the vital force and turn it into the proper channels. We have a force that most people either waste or allow to die. Degenerates are to be pitied and educated, whether moral or immoral.

The vital force should be developed, conserved and used to build up nerve tissue and brain cell and our children, both boys and girls, when arriving at adolescence should be instructed in this line.

M. J. H. says: "I believe that one-half the cases of tuberculosis can be traced back to their parents," and asks, "am I not right?"

She certainly is not right if she thinks half the cases of tuberculosis are *inherited*. But if she means they can be traced back to their parents not educating their children, Yes. The sacrifices that should be made are not sacrifices of children or marital bliss, but sacrifices of people who know that tuberculosis can be gotten rid of by education and sacrifice, if sacrifice you can call it is so good a cause, of time to teach adolescents the value of conserving the vital forces.

W. H. HOPKINS, M. D.

Cincinnati, Ohio.

* * *

W. W. CHASE of Washington, D. C., sends the following sentiment by President Roosevelt:—"The existence of any method, standard, custom or practice is no reason for its continuance when a better is offered."

Mrs. EDWIN HARRIS, Star, Neb.:—

***Peg away.

***Don't get discouraged.

***Did you do well today? You can do better tomorrow.

***Try for just a week not to mention disease of any kind.

***Beautiful thoughts make beautiful lives; think no ugly thoughts and your tongue will never wound a friend.

***Keep your shadow out of the other fellow's sunshine.

***If you doubt the power of a word, just start in at something at which you have failed a few times and keep repeating audibly "I can. I can."

***If you are angry at some fellow write the meanest things you can think of to him; read twice and burn.

***May be it's all right to lose one opportunity and wait for the next, but if you don't plant your seeds in the spring you may get hungry for "garden sass" before the next spring.

Resolve To Do; Then Do As You Resolve

BY HY. V. SMITH, CHESTER, PA.

***According as our resolutions are will the progress of our advancement be.

***We should always resolve on something certain, and in particular against those things which hinder us most.

***If he that makes a strong resolution often fails, what will he do who seldom or but weakly resolves?

***We may not be strong enough to continually recollect ourselves yet, if we wish to advance, we must use our utmost endeavors. Even then we will still be apt to fail in many things.

***The best resolve is never to be altogether idle. We should at all times strive to do something that may be for the common good. Such a life will produce peace and happiness.

* * *

W. E. ALUMBAUGH, M.D., Napa, Calif.:—I see in June SUGGESTION, 1905, the question asked: "What is the basic cause of want, and misery in the industrial world?"

I answer, the wilful waste of the product of labor, and the waste of time of the laborer in wasting what labor produces. In the United States about three billions of dollars annually are spent for intoxicating liquor and tobacco. The barley which the poor horse ought to eat is made into beer to brutalize his master. * * * The grain which is made into intoxicants would feed all of the needy and the money which the state pays to take care of the by-product—the pauper, the criminal and the insane—would clothe them. * * * Laborers organize and clamor for shorter hours and higher wages, but the hours taken from labor are added to the hours of dissipation and the extra dollars go to enrich the liquor dealer. * * * All intelligent men know that this is true. Why then do we submit to it?

A Question

CLARE JUDITH CHENEY.

They tell me tomorrow the Future begins;
The Past ends with the Beautiful Now,
But the question that puzzles my weary brain,
Is the Why and the Wherefore and How.

It may be easy for psychical minds,
But, if Now is the time to live in,
Pray tell me, kind friends whom Wisdom controls,
WHEN does the Now BEGIN?

In Defense of Mr. Abner

To the Editor of SUGGESTION:

In the November number of your magazine is an article in the department of Experiences to which I wish to notice, entitled, "Is Abner of Kansas City a Fake?"

In the first place there is no person by the name of Abner who professes "to answer questions." If your correspondent had not sense enough to read the name aright, what can be expected of his ability to decide whether Mr. Aber is a "Fake"?

He has had one brief interview, and that is sufficient in his estimation to settle the question. Mr. Aber has been before the public for twenty-five years as a materializing medium, and no one has been able to point out a single instance of trickery or fraud in his mediumship, although a deposit of \$500 was placed in the bank in Spring Hill for any one who would detect a fraud. Though for several years many tried hard to get it, no one ever attempted to claim it. I have seen him submit to various tests imposed by physicians, lawyers, judges and editors. I have known men of science to board with Mr. Aber in his own house for a month at a time, and one, a German scholar, to sleep every night in the seance room for a month. I have seen over eighty materialized forms at a single seance, and nearly every one of them was recognized by at least twenty visitors—strangers to Mr. Aber, and most of them strangers to each other. And now this "friend," wiser than them all, has come out without any investigation and pronounced him a *fake*—wiser than the "many people" he has "turned upside down in Kansas City"! When invited to investigate your correspondent refused, as he was already satisfied.

Do you think Mr. Aber is having fair play in such an announcement as this? What means has he to defend himself from an anonymous charge of *falsism*?

In this matter I know what I am saying, and can give proof of what I have said and very much more.

Yours fraternally,

2928 Meriner St., Kansas City, Mo.

E. J. SCHELLHOUS.

BY MARGARET BOUGHTON, Chicago. *Happiness:*

Is it not the functioning of every faculty of our threefold nature—Physical, Mental and Spiritual—under the Golden Rule? Non-use is stagnation. Stagnation is Decay and Decay is Death.

"Function is structure" truly, whether of body, mind or soul.

Arise, marshal your force into activities and build your Happiness.

Rules of Conduct:

1. Be sincere;
2. Be earnest in purpose;
3. Honest in self-analysis;
4. Concentrated in action;
5. Kind in all relationships;
6. Loving to all dependants;
7. Grateful to the source of all life.

By J. F. GAYLOR, Mishawaka, Ind.:—In November SUGGESTION you ask for helpful quotations. I give the following, which I cut out of a paper while I was living less than a block from your office in Chicago (although I didn't know you then), and have carried it pasted on the cover of my note book ever since—now fifteen years:

"Sorrow gets tired of her sadness, as the wind gets tired of blowing; the prosperous are not always prosperous, else they were not prosperous; change is the mistress of all things; therefore he that hopeth is wise, and he that despair-eth is a fool."—*Euripedes*.

DIRECTORY OF **Advanced Thought, Hygienic and** **Reform Publications**

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THE THEOSOPHICAL GLEANER; Bombay, India.
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OCCULT.

- PRIMITIVE OCCULT JOURNAL; Helena, Mont.
 THE OCCULT REVIEW; 164 Aldersgate street, London, E. C., England.
 THE OCCIDENTAL MYSTIC; 6 Cottage Row, San Francisco, Cal.
 THE ADEPT; Markville, Minn.
 THE MYSTIC MAGAZINE; Framingham, Mass.
 THE HARBINGER OF LIGHT; Melbourne, Australia.
 THE ENGLISH MAGAZINE OF MYSTERIES; 15 Tothill street, London, S. W., England.

METAPHYSICAL.

- THE METAPHYSICAL MAGAZINE; 500 Fifth avenue, New York City, N. Y.
 THE LIFE; Kansas City, Mo.
 EXPRESSION; 147 High street, Kingston, W., England.
 THE WISE MAN; 500 Fifth avenue, New York City, N. Y.

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 SOUNDVIEW; Olalla, Wash.
 HERBERT'S MAGAZINE; Hiawatha, Kan.
 FELLOWSHIP; 434 South Hill street, Los Angeles, Cal.
 THE PHILISTINE; East Aurora, N. Y.

DRUGLESS THERAPEUTICS.

- THE AMERICAN JOURNAL OF PROGRESSIVE THERAPEUTICS; Chicago, Ill.

MISCELLANEOUS.

HISTORIC MAGAZINE AND NOTES AND QUERIES; devoted to history, folklore, mathematics, literature, science, art, arcane societies, etc.; Manchester, N. H.

THE CHIROPRACTOR; a monthly journal devoted to the interests of Chiropractic. Published by The Palmer School of Chiropractic, Davenport, Iowa, U. S. A. Dr. D. D. Palmer, discovered and developer of Chiropractic, editor. Subscription, 50 cents a year. (See page "ad" in magazine section.)

INSPIRATION; a magazine of information, inspiration and exhortation; Des Moines, Ia.

THE NEW CRUSADE; the reformation of dress is one of the most important objects of *The New Crusade*, which is an endeavor to find a cure for the degrading materialism of the present day in a return to that simplicity of life and thought which is characteristic of all primal and national vigor; —; 8 Queens Road, Bayswater, West Central, London, England.

THE OPEN ROAD; a magazine for those who believe in outdoor life; Charles Wisner Barrell, editor, 137 Grant avenue, Jersey City, N. J.

THE MONIST; a quarterly devoted to the Philosophy of Science; editor, Dr. Paul Carus; Open Court Publishing Co., 1322 Wabash avenue, Chicago.

THE OCCIDENT; devoted "to the study of soul growth through self-development effected by the intelligent application of the higher laws." Miss L. Frances Estes, Editor; 124 Highland street, Brockton, Mass.

THE ORACLE; exponent of West Gate Philosophy; 50 cents per year; 8 pp.; monthly; Charles H. Mackay, Editor; Brighton, Me.

LUCIFER; a semi-monthly reform magazine of advanced thought; devoted to the emancipation of women; 500 Fulton street, Chicago, Ill.

TOMORROW; a monthly handbook of the changing order for progressive people; Parker H. Sercombe, Editor, 2238 Calumet avenue, Chicago.

THE ARYA; a monthly magazine and review devoted to Aryan Religion, Science, Philosophy, Literature, and Current Topics; 296 Tambu Chetti street, Madras, India.

INGERSOLL MEMORIAL BEACON; a monthly; a non-partisan monthly devoted to Science, Free Thought, Rational Right-Doing, and to Good Government; Ingersoll Beacon Co., Chicago.

BUSINESS PSYCHOLOGY

EDITED BY PROF. P. J. MAHON, FACULTY SHELTON SCHOOL
C H I C A G O

THIS DEPARTMENT is devoted to the application of the principles of Psychology to the practical affairs of business; it will be especially valuable to young men and women entering upon a business career; stenographers, clerks, salesmen, managers, merchants, etc., will find here timely articles on the science of business salesmanship. All communications and questions for this department should be addressed to the editor, Prof. Mahon, 1002 Republic Building, Chicago.

A New Year's Credo

FAITH and love are of the same noble stock. They are twin faculties and forces of the soul. Even from this viewpoint they are in the nature of true business assets. The spirit is the real man and its better impulses are for growth and victory. Love helps us to success mainly by its gentle sway over the hearts of others. Faith spurs us to conquest by the manliness it inspires and enkindles in ourselves.

We speak not here of what is termed religious faith—"the subtle chain that binds us to the Infinite." That has its allotted place in the realm of the supernatural. There are other aspects of faith, rills from the same fountain, that we may call intellectual—faith in self, faith in our life-work, faith in the race and in the rightness of things generally—which it is plainly for our good to nourish and develop all we can. We may give them different names, just as they apply—self-confidence, trustfulness, optimism and what not—but they belong to and share the potency of the same royal sentiment. Old Virgil sang its praise in the line:

"For they can conquer who believe they can;"

and Wordsworth thus esteems it:

"Naught shall prevail against us, or disturb
Our cheerful faith, that all which we behold
Is full of blessings."

Make up your mind at New Year to have and to hold this faith. Believe in yourself. Have confidence in your powers. You are of

the lineage of Omnipotence. If you realize this truth you will be a man to "do things." You will go forward of your own volition and not wait on others. You will be a leader—not a follower or a mere imitator. You will initiate and stick fast and so must win out.

Nor will anything daunt you or balk your movement. Self-faith is fearless. It brushes away hindrances. It tramples down obstacles. It converts the stumbling-blocks into stepping stones. It is "chesty" in the face of disaster and lets the whole world know it is.

The man who has this faith not only can't be downed but he CAN whatever he WILLS. It is an investment in success. If you are now anywhere "short" on it begin to make good. Lose no time. Every student of self-suggestion should know the method. Brace yourself right to the work of 1906. Your faith will help others and bring them your way. It is a contagious as well as a conquering force.

Have faith in your life-work. If this be a business calling it is a ministry of good to others. Knowing and believing this you must deem it to be worthy of your best efforts. It is a wide as well as a worthy field. In trade there is room and verge enough to reward the stoutest ambition. If you have faith you will equip yourself with the character and attainments that are bound to win. These form what is called the new "business science" and it is by proving it a science of success that the Sheldon School has gained its unique celebrity. It is plain that faith in your vocation stands for fitness and he that is truly fit can never fail.

Have faith in others. We are all children of the one loving Father. What would you be to-day if others did not have faith in you—parents, teachers, friends, business folks? The bulk of the world's people are good or wish to be good. The meanest mortals we know have the sparks of good within. Let yours be the faith to see and trust this good and as surely as gravitation it will come forth to meet you. It is chiefly by doubt and mistrust that we bar the sunshine out of our own lives. What is enterprise but faith? What is credit but faith? What are industry, courtesy, loyalty, and even love itself, but so many rich fruits of our faith in others?

Get faith.

P. J. M.

*Those love truth best who to themselves
are true,
And what they dare to dream of dare to do.*

—LOWELL.

HYGIENE

Poisonous Air

CERTAIN it is that the chief constituent added to the air by respiration—namely, carbonic acid gas—*per se* has little or no effect upon the health. Indeed, it has been stated that men can breathe for two or three hours without marked discomfort air which contains—with, of course, its full complement of oxygen—as much as 20 per cent of carbonic acid, and the presence of 1 per cent has not the slightest effect. But if the carbonic acid in the air be raised only to 1-10 per cent by human respiration, the resulting air is most unwholesome and detrimental. There is no chemical difference, of course, between the carbonic acid gas of the human breath and the carbonic acid gas obtained from chalk or from the combustion of carbon or coal gas. The obvious deduction is that the carbonic acid gas of respiration has a poisonous companion, and this companion has so far eluded all attempts at isolation and recognition. Every one knows that air vitiated by human respiration is offensive and poisonous. In other words, bad ventilation—that is, a condition in which the products of human respiration are not removed—sooner or later produces toxic symptoms. There are usually loss of appetite, discomfort, severe headache, and malaise which cannot be traced to infective organisms any more than the absence of such organisms can explain the curative effects of fresh air. Moreover, it is a common experience that a sojourn in a badly ventilated room occupied by a great number of people predisposes to disease. What is this poison? It seems to us that the whole question needs a much more extended inquiry than has been hitherto carried out, for surely chemistry and physiology hand in hand could eventually elucidate this matter.—*Exchange.*

Disease is far oftener due to mal-assimilation of food than to any other cause, and too much good food is a far commoner cause of disease than either deficiency or badness of food.—A. Rabagliati, M. A., M. D., F. R. C. S.

REVIEW NOTES

Authors or publishers of books dealing with subjects within the field covered by SUGGESTION are invited to send short review notices (with copy of book) which will be inserted in this department.

Books

AUTO-SUGGESTION: What It Is and How to Use It for Health, Happiness and Success; 192 pages, 15 chapters; cloth and gold; handsomely printed on heavy paper. By Herbert A. Parkyn, M.D., editor of SUGGESTION, a magazine of the New Psychology.

Table of contents:

1. Auto-Suggestion. What it is and how it operates.
2. Auto-Suggestion. Its effects and how to employ it to overcome physical troubles.
3. Auto-Suggestion. How to employ it to overcome mental troubles.
4. Influence of early auto-suggestions for the forming of character.
5. Auto-Suggestion for the formation of habits.
6. Auto-Suggestion and personal magnetism.
7. The cultivation of optimism through auto-suggestion.
8. Auto-Suggestion for developing concentration.
9. The achievement of success through auto-suggestion.
10. Auto-Suggestion and success.
11. Auto-Suggestion and breathing exercises.
12. Auto-Suggestion. Its influence on health in the winter.
13. Auto-Suggestion. The diagnosis and treatment of a typical case of chronic physical suffering.
14. Auto-Suggestion the basis of Healing.
15. How Psychic Pictures are made realities by Auto-Suggestion.

This is a book for thinkers. It is the only book published on the very important subject of Auto-Suggestion. One remarkable thing in connection with this book is the cordial receipt accorded to it by the daily press.

The leading papers have published flattering review notices, some of them a column in length. All these notices were voluntary and complimentary. A few extracts from these notices are here given:

Birmingham, Ala., News.—The book is in substance a discussion of the influence of mind over matter, with practical suggestions on how to use the power of the mind to influence the action of the body. It treats of the dual theory that was once so studiously ignored, but which is now becoming one of the most popular theories in psychological circles.

In the first chapter the author gives the basis of the whole work. His definition of the terms "voluntary mind" and "involuntary mind" are synonymous with the commonly used terms "conscious" and "subconscious" mind. Taking the voluntary mind as the basis of all that is, the writer argues that if this is systematically studied and practiced it will eventually become identified

as the involuntary mind, and this, he says, will spontaneously and without effort influence the actions of the person according as the training of the mind dictates. "Mind takes form in action," says Dr. Parkyn, and from this he advances the plausible argument that health, happiness and success can be attained. The book treats in full of how any person, by "auto" or "self" suggestion, can overcome all the petty problems and eventually the complex contingencies with which mortal life is beset.

Chicago, Ill., Record-Herald.—The general trend of these essays concerns auto-suggestion "and the part it plays in influencing health, happiness and success." In character they are reasonable, logical, moderate and approach the subject from the safe standpoint of recognized laws concerning the "life essentials" of fresh air, water, exercise and general hygiene.

Chicago, Ill., Post.—The main contention is that, after all, the sub-conscious, or at least less conscious, parts alike of mind and body, are not so beyond the reach of the conscious personal initiative and control as may have been supposed. If this is true the fact, as the author urges, is one that ought to be understood and acted upon. The more enlightened physicians are more and more recognizing the fact and dealing with their patients accordingly; but doing so, of course, not in any way to make any fantastic fact of it.

Indianapolis, Ind., Morning Star.—In a little book, "Auto-Suggestion: What It is and How to use It," Dr. H. A. Parkyn tells some true and important things as to what the conscious and voluntary part of our nature is capable of doing to give healthful and effectiveness to the less conscious parts and functions of our personal self.

San Francisco, Cal., Examiner.—Auto-Suggestion, which is not Christian Science, nor mental science, nor absent treatment, nor success circles, nor magnetic healing, nor osteopathy, but another method of gaining health without the aid of regular physicians, is explained by Herbert A. Parkyn, M. D., in a book bearing the title of this method of treatment. Not only does Dr. Parkyn tell what auto-suggestion is, but he gives some illustrations "how to use it for health, happiness and success."

Auto-Suggestion, explains Dr. Parkyn, is self-expression—"an expression of one's self, or better still, an impression arising from one's own mind." The method of use is something in this nature: A man suggests to himself that he is happy, until happiness becomes a habit, just the same as he has an unconscious habit of putting his fountain pen in a certain pocket. At this first glance one would suppose that Dr. Parkyn taught that mind was all; he goes back of that; he teaches that a healthy man requires a certain amount of food, water and air, and that one must first have these "life essentials" in sufficient quantities before he can hope to become a successful auto-suggestionist—I trust this is the right term—and a healthy and successful man.

The Michigan Christian Herald.—The general trend of these essays concerns auto-suggestion "and the part it plays in influencing health, happiness and success." In character they are reasonable, logical, moderate and approach the subject from the safe standpoint of recognized laws concerning the "life essentials" of fresh air, water, exercise and general hygiene. Nobody could be harmed, and many will be helped by the perusal of the simple little book.

Four editions of the book have been printed and the demand for the book is unceasing. Orders are coming in from every civilized country. The easiest way to get a copy is to send in a new subscription to SUGGESTION and a copy of the book will be sent postpaid as a premium.

Old subscribers may secure a copy post free by renewing and enclosing 25 cents additional.

Those who wish to purchase the book without subscribing should write to A. C. McClurg & Co., Chicago, or to L. N. Fowler & Co. Ludgate Circus, London, Eng. The book may be ordered through any book or news dealer.

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A Handsome Calendar

ONE of the daintiest and most artistic of the calendars for the new year is *The Walt Whitman New Thought Calendar* for 1906. This production is beautiful in appearance and inspiring in subject matter. The selections, culled from the best of Whitman's works, are strong and well chosen, giving one an idea of the depth of Whitman's mind, of the sublimity of his thought and the grandeur of his expression. Walt Whitman was a seer who sang of the freedom and power of the soul—of the divine principle in man.

This calendar should find a place in the home of every advanced and liberal thinker. Price only 25 cents. Compiled and for sale by William E. Towne, Department 17, Holyoke, Mass.

"Desire not to live long, but to live well;
How long we live, not years, but actions tell."

AS A MAN THINKETH, by James Allen; 62 pages; printed on exceptionally heavy Canterbury Laid paper; bound in Ooze Calf with boards; handsome cover design and title in Sepia Brown; an exquisite gift volume; price 60c, postage paid; first American edition; The Science Press, The Republic, Chicago, Ill.

It is little books like this that give one higher ideals and renewed inspiration. They make one forget "circumstances" and "environment" and think only of the power that lies within one's self. "Thought tends to take form in action," and Mr. Allen shows how practical this can be made and what a force it can become in the life of any one. "You will be what you will to be," is not merely a poetical thought, but a practical truth. With a definite ideal in one's mind, believing in it and working toward it, a man can make of himself what he wills. The little book may be read in less than an hour, but can be studied for years.

Mr. Allen's Foreword in "As a Man Thinketh":

"This little volume (the result of meditation and experience) is not intended as an exhaustive treatise on the much-written-upon subject of the power of thought. It is suggestive rather than explanatory, its object being to stimulate men and women to the discovery and perception of the truth that

"They themselves are makers of themselves"

by virtue of the thoughts which they choose and encourage; that mind is the master-weaver, both of the inner garment of character and the outer garment of circumstance, and that, as they may have hitherto woven in ignorance and pain, they may now weave in enlightenment and happiness."

CONTENTS.

Thought and Character.
Effect of Thought on Circumstances.
Effect of Thought on Health and the Body.
Thought and Purpose.
The Thought-Factor in Achievement.
Visions and Ideals.
Serenity.

• • •

THE PHILOSOPHY OF VITAL AND MENTAL SCIENCE. Cloth; 122 pp. By H. C. Manary, M.D., Los Angeles, Cal. Price 80 cents, mailed. Published by the author.

In this volume is an interesting and practical treatise on the life essentials and mental therapy; it also discusses prehistoric man, his habits, food and conditions, etc.; why primitive man went from his diet of nuts and fruits to meats, etc. Interesting data, covering the glacial era and primitive man is also found as well as geological truths, proving much interest to man. The author produces strong evidence to prove that foods are character makers as well disease and health producers; he holds that meats are a factor if not a direct causation of appendicitis and many somatic troubles.

The doctor uniquely shows how the "Vital Spark of Life" is evolved, and in a brief manner elucidates the electrical magnetic and psychic powers of the organism; he describes psychologically the morbid mind and habits and shows how to remove the same.

He demonstrates how the subjective mentation moulds and fashions character under the correspondence of environment and deals concisely with suggestion in its influence in education, self-control and therapeutics. It is very practical, should own a place in the homes of students, and is brim full of scientific and useful knowledge. The author having enjoyed a broad experience in general practice is fully competent to deal with the subjects considered.

* * *

NERVES IN DISORDER: A Plea for Rational Treatment. Alfred T. Schofield, M.D. Price \$1.50; cloth; 202 pp. Published by Funk & Wagnalls Co., New York.

The Table of Contents is as follows:

1. Functional Nervous Disorders.
2. Neurasthenia and Neuromimesis Described.
3. On Mental Therapeutics.
4. Self-treatment, Unconscious and Conscious.
5. Medical Treatment of Functional Nerve Diseases.
6. A Short Glossary.

* * *

SUPERSTITION IN MEDICINE. By Prof. Dr. Hugo Magnus. Price \$1 net; cloth; 205 pp. Published by Funk & Wagnalls Co., 44 East Twenty-third street, New York City, N. Y.

The Table of Contents is as follows:

1. What is Medical Superstition?
2. Theism in Its Relation to Medicine and in Its Struggle with the Physico-Mechanical Theory of Life.
3. Religion the Support of Medical Superstition.
4. The Influence of Philosophy Upon the Form and Origin of Medical Superstition.
5. The Relations of Natural Science to Medical Superstition.
6. Influence Exerted Upon the Development of Superstition by Medicine Itself.
7. Medical Superstition and Insanity; Bibliography.

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THE PSYCHIC TREATMENT OF NERVOUS DISORDERS: The Psychoneuroses and Their Moral Treatment. By Dr. Paul Dubois. Translated and Edited by Smith Ely Jelliffe, M.D., Ph.D., Visiting Neurologist City Hospital; Instructor in Materia Medica and Therapeutics Columbia University, New York. 465 pp; cloth. Price, \$3 net.

This work gives the experiences and principles of psychic treatment of nervous disorders based upon twenty years of successful specialization and practice in this branch of medical skill. The work of the author is both that of psychologist and physician. Besides many psychological considerations, the author provides a full description of the methods used in his practice of psycho-therapy. Published by Funk & Wagnalls Co., New York.

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FABLES AND SYMBOLS: Truth and Humor for old and young by Clemence De La Baere; pamphlet. Published by the author, Sacramento, Cal.

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A MODERN MIRACLE—PSYCHIC POWER MADE PLAIN, by Corrilla Banister; linen cloth and gold; 113 pp.; The Grafton Press, N. Y. City, N. Y.

THE EQUITIST, a weekly magazine devoted to Equal Freedom and Annular Evolution; an open forum in which readers discuss with the editor every phase of sociology, thus bringing out the best arguments for every

"ism," clear, logical discussion of principles and remedies insisted upon. A unique feature—the Child Study Circle discussions—ought to especially interest all mothers. Questions of religion, mythology, language, occultism, etc., scientifically treated under *Annular Evolution*; 16 pp.; \$1 a year. *Warren Edwin Brokaw*, Editor, Station A, Pasadena, Cal.

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MAN'S RESPONSIBILITY: or How and Why the Almighty Introduced Evil upon the Earth. *Thomas G. Carson*; 524 pp.; cloth; G. P. Putnam's Sons, The Knickerbocker Press, N. Y.

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HOW TO OBTAIN HAPPINESS AND HEALTH: 103 pp.; linen cloth, gold stamped; printed on heavy paper; by *John J. Snyder*, P. O. Box 427, Chicago. A copy will be mailed free to all who send 8 cents for the postage. *Ella Wheeler Wilcox* says of it, "I think your book excellent, and it ought to do much good." The author claims that it has been written to do good, and not to make money.

* * *

A STUFFED CLUB, a magazine of rational living. If you have never tried up-to-date thinking or living, give it a trial; it won't hurt, and may do you good. **A STUFFED CLUB** is an exponent of better thinking and better living. Send for a sample copy to 19 East Eleventh Avenue, Denver, Colo.

* * *

THE HYGEIA COOK BOOK; by *Mary A. Heard*, D.O., 248 Warren street, Roxbury, Mass. Price, 50 cents.

This is a hygienic cook book, and the idea is to produce wholesome and palatable articles of food. The author has shown how cooking can be done without the use of yeast or chemicals, which is a very important matter.

Dr. Heard is an exponent of advanced hygiene, although some authors hold that cooking adds no value to food.

To give some idea of the beliefs held by *Dr. Heard* the following paragraphs are taken from the introduction:

"A food which is the product of fermentation, such as yeast-raised bread, and which still contains the yeast germs, will continue to ferment and produce carbonic acid gas as soon as it reaches the medium of the stomach. Bread raised by chemicals (soda and cream of tartar) should not be eaten, as it still contains the chemicals, which are injurious to the delicate lining of the digestive tract.

"The foregoing paragraph explains why one should use only air or egg for making bread and cake light.

"Meat and fish are excluded from these recipes because both are already on the way to disintegration; in other words, they are dead, and incapable of feeding mankind. We cannot get life from death.

"In vegetables, grain, eggs, fruits, and nuts we have stored-up life; under proper conditions each will produce life. These are genuine foods, and will build strong bodies for those who eat them. The gladiators of ancient times, noted for their great strength, lived principally on barley bread.

"It is not what we eat, but what we assimilate, which builds up the body.

"The water in which vegetables are cooked contains the salts of the vegetables, they being soluble. These salts are in a form readily assimilated by man, and necessary to his health; therefore never throw away the water in which vegetables are boiled—either boil it away, or use it for soup.

"Inorganic salt cannot be assimilated by the human organism, therefore not being a food it is excluded from these recipes.

"For drinking purposes use either distilled or boiled water; when water is used for cooking, use distilled or boiled water.

"Frozen desserts, such as sherbet and ice cream, are refreshing in warm weather, and will do no harm if eaten in moderation, and slowly, allowing them to melt in the mouth."

GOOD HEALTH PAMPHLET, by W. T. Lee, Comanche, Texas; a small pamphlet with some observations on health, food, air, deep breathing, etc.; sent to any one upon receipt of a 2-cent stamp.

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UNIVERSAL MONISTIC ALLIANCE; Thesis for the organization of Monism; an address by Ernest Haeckel of the University of Jena, German; *The Humanitarian Review*, Los Angeles, California; pamphlet, 10 cents.

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SCIENCE IS RELIGION: *The Monastic Religion*; a lecture before the Manhattan Liberal Club of New York, by Thaddeus Burr Wakeman; pamphlet, 10 cents; Singleton W. Davis, publisher, Los Angeles, California.

Those who wish to inform themselves concerning the monistic religion, which is advocated by Haeckel and others, will find the principle and beliefs of the same clearly set forth in this pamphlet. The monistic doctrines are essentially the doctrines of materialism.

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JUGGERNAUT; Christian Science Exposed; by W. H. Watson; 243 illustrations; 80 pages; cloth, \$1.00; Investigating Committee Publishers, Davenport, Ia. This book is an attempt to ridicule and belittle Christian Science. It consists mostly of quotations and cartoons designed to throw discredit on the teachings of Mrs. Eddy. A spirit of animosity and bias seems to pervade the book which will militate against its usefulness.

It is better to believe in Christian Science and be an optimist than to imbibe patent medicines and be a pessimist. Some day Christian Science followers will learn of the fundamental laws that underlie all forms of healing and then we will not hear of grotesque theories and explanations that only puzzle.

In the meantime facts are facts, and it is a fact that Christian Science is giving the medical world an uneasy half hour.

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THE ORIGIN AND DESTINY OF MAN; by H. S. Markwell, Dana, Ind.; pamphlet, 10 pages; 10 cents.

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"CHRISTIAN SCIENCE" contrasted with Christian Faith, and Itself; by William Lefroy, D.D., Dean of Noneret, England.

This book gives the arguments against Christian Science from the viewpoint of a dean of the Church of England.

Those who are making a thorough study of Christian Science from all points should read this book. Necessarily it deals largely with the scriptural questions and theories involved, and compares Christian Science doctrines with the orthodox ideas. A valuable feature is a large number of quotations from Mrs. Eddy's writings which flatly contradict themselves. For example:

"Evil is an awful unreality."

And—

"Jesus said of personified evil that he (the devil) was a liar."

The book can be had from the Society for Promoting Christian Knowledge, Northumberland Ave., W. C., London, England.

And—

"Evil is real to all who do not forsake it."

"The devil is an impersonal evil."

* * *

THOUGHTS FOR THE RICH; by Austin Bierbower, author of "The Virtues and Their Reasons," "On the Training of Lovers," "From Monkey to Man," "How to Succeed," etc. Price, 25 cents. Fowler & Wells Co., New York.

"Thoughts for the Rich" is a modest pamphlet giving some sage advice to those who seek wealth or those who have wealth thrust upon them; and every one will find many excellent sayings about money and riches. The author says that the problems of wealth are: 1, to get what we want; 2, not to get anything else; and 3, to use what we have.

This, That and the Other

The "Coffee-Heart"

It Is as Dangerous as the Tobacco or Whisky Heart.

COFFEE heart" is common to many coffee users and is liable to send the owner to his or her long home if the drug is persisted in. You can run thirty or forty yards and find out if your heart is troubled. A lady who was once a victim of the "coffee heart" writes from Oregon:

"I have been a habitual user of coffee all my life and have suffered very much in recent years from ailments which I became satisfied were directly due to the poison in the beverage, such as torpid liver and indigestion, which in turn made my complexion blotchy and muddy.

"Then my heart became affected. It would beat most rapidly just after I drank my coffee, and go below normal as the coffee effect wore off. Sometimes my pulse would go as high as 137 beats to the minute. My family were greatly alarmed at my condition and at last mother persuaded me to begin the use of Postum Food Coffee.

"I gave up the old coffee entirely and absolutely, and made Postum my sole table beverage. This was six months ago, and all my ills, the indigestion, inactive liver and rickety heart action, have passed away, and my complexion has become clear and natural. The improvement set in very soon after I made the change, just as soon as the coffee poison had time to work out of my system.

"My husband has also been greatly benefited by the use of Postum, and we find that a simple breakfast with Postum is as satisfying and more strengthening than the old heavier meal we used to have with the other kind of coffee." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

Industry can do anything which genius can do and many things, which it cannot.—*Beecher*.

Down in Kansas City, Mo., is the home of macerated wheat, which was invented by Professor Byron Tyler, who has offices in the New York Life Building of that city.

Professor Tyler writes to me that he is positive that yellow fever could be wiped out of New Orleans if the people would adopt a modified diet and use distilled water. I told him that I was sure his ideas, while excellent, would never be adopted because they were too simple. It is the simplest thing in the world to obtain health, and the very simplicity is a stumbling block for most people. Mankind is looking for some wonderful cure-all or preventive, or something which will do the work he should do himself.

Professor's Tyler's idea is that raw wheat is the natural food of man, and he argues that the Roman soldiers conquered the world upon this food, and that consequently it is a suitable food for all purposes. He makes a preparation of raw wheat known as "macerated wheat," and the sale of this article now extends to every section of the Union.

If any reader of this notice wishes to find out more about macerated wheat I would suggest that he drop a line to Professor Tyler and ask him for additional information, which he will cheerfully give. Professor Tyler is well known as an expert on natural foods, and he is one of the best known "food cranks" in the United States.

ELMER ELLSWORTH CAREY.

This, too, shall pass away

The Radiumite Razor Strop, advertised in this issue, will do all that is claimed for it. Don't use a broom handle or a piece of leather belting; get an up-to-date strop and give your face a treat. Women should be thankful six times a day that they do not have to shave. There are three things that try the soul of man—yes, four things; one is a dull razor.

A Brain Worker

Must Have the Kind of Food that Nourishes Brain.

I AM a literary man whose nervous energy is a great part of my stock in trade, and ordinarily I have little patience with breakfast foods and the extravagant claims made of them. But I cannot withhold my acknowledgment of the debt that I owe to Grape-Nuts food.

"I discovered long ago that the very bulkiness of the ordinary diet was not calculative to give one a clear head, the power of sustained, accurate thinking. I always felt heavy and sluggish in mind as well as body after eating the ordinary meal, which diverted the blood from the brain to the digestive apparatus.

"I tried foods easy of digestion, but found them usually deficient in nutriment. I experimented with many breakfast foods and they, too, proved unsatisfactory, till I reached Grape-Nuts. And then the problem was solved.

"Grape-Nuts agreed with me perfectly from the beginning, satisfying my hunger and supplying the nutriment that so many other prepared foods lack.

"I had not been using it very long before I found that I was turning out an unusual quantity and quality of work. Continued use has demonstrated to my entire satisfaction that Grape-Nuts food contains all the elements needed by the brain and nervous system of the hard working public writer." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

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* Silence is the "wireless telegraph" by which we receive *
 * messages direct from Universal Love and Wisdom.—*Corning* *
 * *Edwards:* *
 * * * * *

Every sufferer from spinal curvature who wants to be cured to stay cured should write to the Philo Burt Mfg. Co., 247 11th street, Jamestown, N. Y., for their new natural method for curing this terrible deformity. The information is free for the asking.

***** ** H A P P I N E S S ** *****

Happiness consists in developing the powers within ourselves, in doing the best that we are capable of doing.—*Editorial Chicago American.*

By J. V. H. KOONS.

“A bird in the bush” is happiness
 And oh, for the salt of worth,
 To put on its tail and make it bless
 You, yours, and all the earth.

* * *

By HELEN CLARKE, South Hingham, Mass.

The *Boston Budget Beacon* gives the following as written by Margaret of Navarre in the year 1500:

RECEIPT FOR A HAPPY LIFE.

Three ounces are necessary first of patience.
 Then of repose, and peace of conscience a pound is needful.
 Of pastimes of all sorts, too, should be gathered as much as the hand can hold.

Of pleasant memory, and of hope, three good drachms
 There must be at least; but they should moistened be
 With a liquor made from true pleasures which rejoice the heart.
 Then of love's magic drops a few—
 But use them sparingly, for they may bring a flame
 Which naught but tears can drown.
 Grind the whole, and mix therewith of merriment an ounce
 To liven; yet all this may not bring happiness,
 Except in your orisons you lift your voice
 To Him who holds the gift of health.

* * *

RICHARD STINGLE, Philipsburg, Mont.: Happiness is contentment in the superlative degree.

* * *

By MAY JOY LORIMER, Des Moines, Ia.:—Happiness is a great love and much serving. But it is as transitory as the acts which produce it. For the intelligent, sympathetic heart, happiness is not possible for the individual until it becomes possible for the masses; none can approximate happiness excepting the most helpful and considerate, or those mistaking the pleasure and glimmer of error for real happiness. We may become contented with present attainments and future prospects, but true happiness is as bright and fleeting as the golden sunbeams, and few are glorified by its rays.